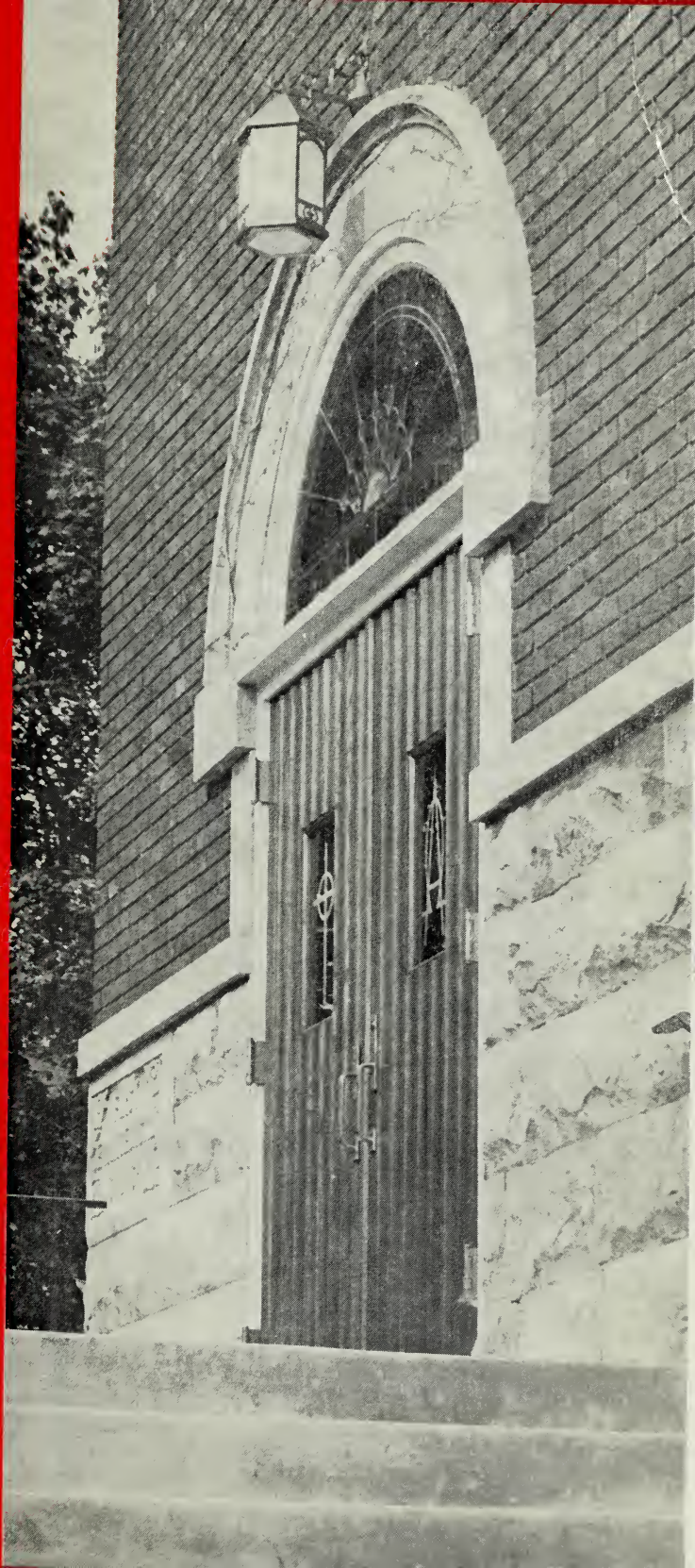
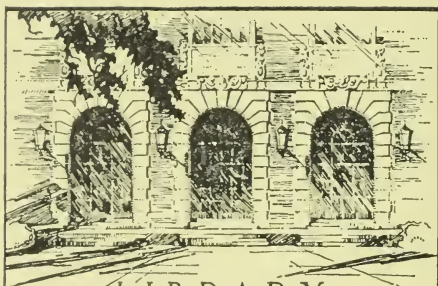


Digitized by the Internet Archive
in 2012 with funding from
University of Illinois Urbana-Champaign

ES. 1
W64 t
Time for

REMEMBRANCE





LIBRARY
OF THE
UNIVERSITY
OF ILLINOIS

285.7
W64K

ILLINOIS HISTORICAL SURVEY

A TIME FOR REMEMBRANCE

History of 125 years of
First Evangelical United Brethren Church
Naperville, Illinois

ELIZABETH WILEY
MILDRED EIGENBRODT

Published by
FIRST EVANGELICAL UNITED BRETHREN CHURCH
Naperville, Illinois

Printed by
THE NAPERVILLE SUN, INC.
Naperville, Illinois

Cover designed by
Helen Gamertsfelder Barrett

285, 17

W 64 t

Illustration of the church building

DEDICATED

to past, present, and future members of

FIRST EVANGELICAL UNITED BRETHREN CHURCH OF NAPERVILLE—

to the followers as well as the leaders!

TABLE OF CONTENTS

I. Beginnings	1
II. Environmental Settlings	11
III. Schismatic Reverberations	19
IV. Unions, Organizations, and Buildings	23
V. Social Gospel	39
VI. Liturgical Leanings	61

IN GRATITUDE

Project "A TIME FOR REMEMBRANCE - 125" could never have left the launching pad without the solicited and voluntary help of many persons through correspondence, interviews, and questionnaires. A list of such persons will be found following the bibliography.

We wish in particular to express our gratitude to fellow-workers on the History Committee — Ruth Gamertsfelder, James Stein, and Paul Washburn — for suggestions and criticisms and for faithfully attending the bi-monthly meetings on Monday mornings through a winter with weather reminiscent of that endured in early years in Naperville.

TO THE READER

One of the best ways of understanding what something is, is to be told what it is not! This book is not an erudite and solemn ecclesiastical account of the first 125 years of First Church in Naperville. It is, rather, an informal story of people and events connected with this church as against the background of the college and the town.

Naturally in such an undertaking as this we have had information pouring in from many sources. Our biggest problem has been one of elimination and selectivity. We hope you will realize our disappointment in not being able to include many other names worthy of mention. We assure you that such omissions mean lack of space only — not of appreciation!

Along with the informality of subject matter, you will notice the unconventional treatment of some items of bibliography and the almost total lack of footnotes. It would be much too formal and space-consuming to attempt to give the sources for all material used.

So, as persons who have labored for decades to persuade would-be youthful scribblers to be accurate and authentic and to avoid plagiarism, we do therefore solemnly affirm (without our tongues in our cheeks) that in this book we have earnestly endeavored to follow our own admonitions!

Elizabeth Wiley
Mildred Eigenbrodt

Naperville, Illinois
September, 1962



CHAPTER

BEGINNINGS

I.

Before the coming of the families responsible for the beginning of the First Evangelical Church in DuPage County, Naper Settlement was already a pioneer community. In the early 1830's, Bailey Hobson and Joseph and John Naper had built their first rude cabins of logs and mud, with a single high-up window covered in winter time with a gunny-sack or lard-greased paper. By 1835 they and their Yankee and New England neighbors had set up trading posts with the Indians and built saw mills and grist mills, first run by horse power, later by water power. (The river here at that time carried much more water than now, and was rightly called the "Roaring DuPage".) The trouble with the Indians already had been peaceably settled after the Black Hawk War, in another one of those "Christian" treaties which drove the Red Man to the barren lands west of the Mississippi!

Among these early immigrants came several Evangelical families in 1836, followed a year later by a number of others from Warren County, Pennsylvania. These were the first German-speaking people in this part of the country.

Like many of the other pioneers, they must have been intrigued with the beauty of the Northeast Illinois prairie and the potentialities for making a good living. One early pioneer in a letter declared that this was "the best country he had ever seen for a rich man or a poor one, a lazy or industrious one." Some of these early settlers couldn't understand why this fertile prairie land had been neglected for so many years, when they remembered that Marquette and Joliet had discovered these grass plains and wide rivers as long ago as 1673—nearly 160 years earlier! Little blue stem, big blue stem, and Indian grass, from three to nine feet high, rolled on for mile after mile. As much of the timber land already had been "preempted" before 1837, these German families settled on the prairies, not knowing at that time they had the best of the bargain.

In 1837 a group of fifteen Evangelicals organized and met in the homes of the members or in a school-house built earlier on Scott's Hill (now corner of Franklin and Washington). Strong feelings of neighborliness and hospitality existed among the various religious groups of the time—Congregationalists, Evangelicals, and Methodists.

All were served at first by itinerant preachers or missionaries. Sermons were often more effective than elegant. One man, in defending one of these preachers for "slaughtering the King's English", remarked, "Thank God, he slaughtered sin also!" The story is told of one of these preachers who had the "thirdly" part of his sermon blown away by the wind, and his ideas were so confused thereby that he abruptly came to a full stop. If people wouldn't come to church, the "exhorter" followed them home from the stores or mills and earnestly tried to bring about their salvation.

Jacob Boas preached the first sermon to the Evangelicals in 1837. He was sent as a mission minister, a circuit rider, from Ohio. The small congregation received Reverend Boas with great joy and happiness. He stayed for six months, riding or walking courageously through inclement weather over unbroken terrain at times to cover a territory of 400 miles. Even then he was not satisfied with the distance covered, for at the end of that same year he wrote to friends in Pennsylvania: "I could not, however, travel far about, because my horse was sick nearly all the time since I came here, consequently I could not make the circuit as large as I wished to do."* When he was called back to Ohio, he promised to send someone in his place; but it was eight months before another circuit rider, Reverend M. Hauert, appeared. At this time all churches were finding it very difficult to recruit new ministers. In the course of his duties, Reverend Hauert, in this wide territory, preached as often as he could to the group here in Naperville, who had become quite discouraged at being left so long without a minister. Some even talked of going back to Pennsylvania, so much did they miss their regular church services. A reporter on "The Naperville Clarion" writing in 1900 of these early times said, "We can easily see that the people in those days did not hear so many sermons as we do today, but they prayed more." Since it was thought at that time desirable to make an annual change of ministers, Reverend Hauert stayed only a year, as did many succeeding pastors.

One of the most indefatigable preachers in these early times was John Seybert, elected bishop by the General Conference in 1839, meeting near Millheim, Pennsylvania. For the next twenty years he worked continuously for the Evangelical Association and for the God whom he served with humility and with his uttermost strength and somewhat limited talents. A recent authority on the history of the church writes: "None did more in molding the expansion and character of the Evangelical Church in the midwest than Bishop John Seybert."

There were more travelling preachers than local preachers in 1850. A preacher could be "located" because of personal or family reasons if his request seemed plausible to the conference members. He might beg off because of bodily infirmities if he could no longer withstand the rigors of horseback locomotion.

Because of the failure of the revolution in Germany in 1830 against tyranny, many refugees fled to America. Here they were enticed by the tales coming from Illinois, and numbers of them joined their countrymen just west of the lake village of Chicago. By 1840 this Evan-

*Letter translated from the German.

gelical congregation was large enough to undertake the building of the first church to be constructed in DuPage County. The people had very little money to contribute, but they donated lumber and labor. They cut down logs in the Big Woods west of town in the fall, and in the spring hauled them by ox-teams to the local sawmill. From this lumber and a load purchased and hauled from Chicago by the only man among them with a team of horses, they erected in 1841 the walls and roof of a small building on a lot given them by Captain Joseph Naper. As he was not a member of their group, this gift was another evidence of community cooperation.

At the camp grounds east of Naper Settlement one Sunday morning in early summer of 1849, Bishop Seybert was conducting Sunday Services for a large crowd attending the Illinois Conference of the Evangelical Association. As no building in the village was large enough to accommodate them, they were holding a "bush meeting." This was the same year when the 49'ers were going by on the plank road headed for the gold rush in California! What a contrast in motives for trekking!

This Zion Evangelical Church faced the south on Van Buren, half-way between Eagle and Webster streets. Two doors led from it, with two or three steps in front of each, the east side for the men and the west for the women. Inside, a few steps led up to the low pulpit—from the east side, of course! (See sketch by Hannah Ditzler Alsbaugh.) There was an aisle on each side and a division down the center of the plain unvarnished, unpainted seats separating the men from the women. A very small and humble structure, but these forefathers regarded it with pride and reverence. Happily they found the membership increasing so fast that four years later they had to build an addition. At this time a visit from Bishop Seybert was a great encouragement to the congregation. After the good bishop had given an inspiring missionary sermon in the fine newly-made-over church, \$60.00 was presented in offering, and a "Missionary Aid Society was organized in which the members pledged themselves to give at least a dollar a year for missions besides the regular missionary collections." The rapid increase in members was augmented later by the coming of many more German families from eastern Pennsylvania, largely Evangelicals.

* * * *

The next fifteen years were busy and progressive ones for the community in which this sturdy congregation was developing. Members of other religious groups, some already organized in the 1830's, built their own churches during the 40's and early 50's—Congregationalists, Methodists, Baptists, and Catholics. The Lutherans and

Episcopalians found church homes a few years later. Representatives of most churches were interested in the project of a DuPage County Bible Society, established in 1841 with Reverend John H. Prentiss as president. This organization handled more than \$15,000 worth of Bibles in a period of forty years—selling some, giving away others.

Successful revival meetings were held in the various churches. After one particularly outstanding series in the winter of 1848 in Zion Evangelical Church, even unbelievers talking on the street corners remarked, "That little church up here is a blessing to the town after all." People walked for miles to attend these meetings every evening and on Sunday too. One lady, Mrs. Kailer, used to serve food to the people who walked in from the country.

The reading material found in the homes of these pioneer families consisted nearly always of the Bible and an almanac, with a few scattered copies of Fox's "Book of Martyrs", "Lives of the Apostles", "Pilgrim's Progress", Rollin's "American History", and Weem's "Life of George Washington." With the establishment of more schools; including the Catholic Parochial School and several other private schools; with the printing of the first newspaper in Naperville ("The DuPage County Recorder"); and with the incorporation of "The Naperville Library" in 1845, with its thirty subscribers—much greater opportunities for reading became available to the people. Even though "The DuPage County Recorder" lasted less than a year, several other attempts were made to publish a better newspaper until finally one came out in 1856 that showed a big improvement over its predecessors—"The DuPage County Journal." Gradually in the homes of the Evangelicals had begun to appear "Der Christliche Botschafter", first published in 1836, and a little later the English paper, "The Evangelical Messenger", appearing first in 1848.

As to physical comforts, even from the beginning these people were lucky as far as climate and food were concerned. Though the winters were sometimes severe, with huge drifts of snow making communication almost impossible, there was plenty of sunshine to make the climate as a whole a healthful one. From the first there was no danger of starvation, with wild ducks and geese on the banks and in the water of the DuPage and many kinds of fish waiting to be caught. Raccoons, rabbits, and deer roamed the woods. Quail, prairie chickens, and wild turkeys scattered through the tall grasses.

As soon as the men could make plowshares that would break the tough matted roots of this virgin prairie land, they raised luxuriant crops of corn, wheat, rye, oats, buckwheat, and potatoes. In the autumn between chores with their cattle and sheep and the harvesting of their crops, they roamed through the trees for walnuts, butternuts, and hickorynuts to store away for the winter before the chipmunks and squirrels beat them to it. In the spring and early summer the women hunted along the edges of the Big Woods for wild blackberries, raspberries, strawberries, and cherries.

In 1853 Naperville was a town of 1200 inhabitants. Even then the ladies were an enterprising group. Before many of the swamps were drained, they fought the ague year after year with Soppington's pills.

As there were practically no doctors, the women had much to do with nursing the community back to health after a severe epidemic of cholera in 1849 that took the lives of many people. They even got up fairs to earn funds for building plank walks for all the principal streets of the little town. Of the four district schools organized by this time, three of them were taught by women.

* * * *

As more and more people moved into Naperville and the surrounding territory, there was an increased attendance at the various churches. In spite of the addition made to the Evangelical Church in 1845, it again became too small to accommodate all the people who wished to attend services. The congregation erected a new church in 1858-59 on the corner of Franklin and Center Streets, where the present church now stands. Jonathan Ditzler was the master-mind in this construction—its architect, carpenter, and financier.

A visitor after one of the serial camp meetings in 1846 urged that two improvements be made: "There ought to be more light to enable one to see the preacher's face at night; in addition, while it is a commendable thing to have a picket fence separating the brethren from the sisters during the meeting, why must the brethren use the fence as a hat rack?" It is the qualifying clause of concession beginning with "while" that we find most amusing today!

Men hauled the bricks for building the walls of the forty-four by sixty-six foot structure from the old Buck place east of town where they had been made. As the Naperville quarries had not yet been opened, they brought the stone for the foundation from Lockport. The lumber came from Chicago and Lockport, including some "imported" white pine from which the pews and pulpit were made by hand by Jonathan Ditzler. This particular kind of wood had probably been shipped to Chicago from farther north. There were no indigenous evergreens in the Big Woods, where hickory, oak, maple, and walnut trees grew in abundance. The black walnut altar rail made a striking contrast with the white pine wood.

The entrance to the church was through a door into the basement facing west, from which led two winding stairways to the auditorium overhead, the south for the women and the north for the men. In later years there were times of friendly rivalry between the two sides as to collection and attendance. This custom of separation was observed even into the next century. Mrs. Thomas Finkbeiner tells of her indignation at going to this Zion Church and finding herself and infant son sitting in one part of the church, her tall professor husband leaving her, to sit with the rest of the men. She says she had a big notion at that time never to go back!

As the 1841 building had already been sold to the Lutherans, regular services were held in the Methodist Church just across the corner until the basement for the new church was completed. (Many years later this kindness was returned when the Methodist Church suffered from a disastrous fire.) As there were no sidewalks on this corner at that time, straw was used in the aisles to keep mud from being tracked in, then shoveled away in the morning. Finally, in spite of a severe winter, the Zion Church, that was to stand for half a century, was completed at a cost of \$7,000 and was dedicated by Reverend J. J. Esher in the spring of 1859. (For a long time this was the only church in town not made of wood; consequently it was later referred to, often affectionately, as the "Old Brick Church.") Eight years later, in 1867, a large, tuneful bell was hung in the tall steeple imperiously summoning the villagers and farmers to come to their beautiful new church home to sing and to pray. (In 1900 the steeple was lowered for safety's sake, since many people had reported seeing it shake while the big bell was ringing.)

During the first years in the life of the new church, several series of revivals and protracted meetings were held. Some of these people have written candid reports of the amount of time and energy necessary to bring about their conversion! Often strange incidents enlivened the hours. Hannah Ditzler Alspaugh's parents told of a "rowdy" who exhausted the patience of the sexton whose job it was to keep order. He forcibly tried to eject from the church this willful "disturber of the peace" and had his thumb nearly bitten off! One good Evangelical sister, after living here for awhile, wrote back to her family about what she called "distracted" meetings. And so no doubt they sometimes were!

According to a reporter in "The Clarion," however, writing of these times several decades later: "These brethren had glorious meetings. . . . Zion Church grew strong in faith and influence in this town. . . . Indeed it seemed as if the Lord took special pleasure in showering upon these people his richest blessings." (Maybe an Evangelical reporter!) However, an historian of the county of that time says: "No other church of the county met with such a degree of prosperity as Zion Church of Naperville." (Historian not an Evangelical!)

* * * *

Both the Abolitionist and the Temperance Causes had strong advocates in Naperville as early as 1850. Much earlier in the century the Evangelical Discipline had first exhorted, then commanded, its members against participating in the sale of men and women as slaves. A. A. Smith (who later became the first president of North-Western College) was an ardent abolitionist as early as 1839. In 1847 the General Conference drafted a strong statement against this traffic in human lives "under any pretext whatever."

The first temperance organization was formed in the fall of 1850, and at a later period "included among its more than 300 members every prominent business and professional man in Naperville." As early as 1839, the Evangelical Association forbade its members to participate in the sale and use of intoxicating liquors. Several other

organizations were established at varying periods of time, the strongest of which was "The Blue Ribbon Club" in 1879, succeeded two years later by "The Naperville Temperance Alliance," with Professor H. H. Rassweiler of North-Western College as its first president.

* * * *

But these Germans in this new territory were more than frugal, hardworking farmers and shopkeepers, interested in religion and temperance and freedom for all in America. They were also concerning themselves with other aspects of culture and education. This was in some ways a revolutionary attitude, as they had to overcome a strong pioneer opposition to formal education. They also had to oppose an attitude within the church itself that the untrained minister stood in closer relationship to God and received greater blessings from him than the educated person. When a vote was taken throughout the Evangelical Association on the desirability of establishing an institution of learning connected with the church, the proposition was roundly voted down.

Mrs. Bertha Finkbeiner remembers distinctly seeing couples walking out to the "protracted meetings" at the Camp Grounds one mile east of Naperville, with the man stalking on ahead and the woman meekly following behind. And this in the first decade of the 20th century!

Shortly after this, individual conferences began working in their own localities, and in 1850 the Illinois and Wisconsin Conferences began discussing the possibility of establishing a college here in the Middle West, closely related to the Evangelical churches but definitely not to be a "preacher factory." This prejudice against the special education of ministers prevailed for another decade, with statements such as the following appearing in some of the church papers: "There is danger that the 'feed' will be placed so high the lambs can't get it." Ministers so trained were designated as "puny debilitated creatures with full heads and very empty hearts who can talk fluently about the stars but have never adored the God who made them." (Shades of Milton's 'Lycidas'!)

In Des Plaines in the Spring of 1861, at a second meeting of members from the two conferences, together with representatives from Indiana and Iowa, Plainfield won out above other towns for the location of the new college. A Board of Trustees was appointed, with Reverend Esher as financial agent. The faculty was to consist of a president and a small corps of professors "who should be competent to teach the Ancient and Modern Languages, Mathematics, and the Moral and Natural Sciences." And so on the eve of the Civil War was brought into being an institution with a lofty vision of uniting a liberal arts education with religious teaching. Through sheer courage and perse-

verance this college lived and flourished. Others with the same ideals, established near the same time, have reluctantly closed their doors.

* * * *

At the time of the Civil War, the state of Illinois was proud to have her sons enter a conflict against slavery, a conflict which she, among the western states, had been the first to support. An early historian tells of the noble record of the soldiers from here who "took part in the most decisive campaigns and battles of the war, and those who have returned and are now living are among our most highly-esteemed citizens—efficient in the arts of peace as they were formidable on the field of battle." A glance through the records of the Infantry and Cavalry Regiments shows the names of many Evangelical families.

As was mentioned before, the Evangelical Association was ardent in its stand against slavery. The Illinois Conference of 1863 passed resolutions supporting the Union Cause and commending President Lincoln's proclamation for freeing of slaves. Likewise the General Conference in the same year expressed the support of the Evangelical Association in five lengthy resolutions, a copy of which was sent to President Lincoln. Two years later when the Illinois Conference met in February, 1865, resolutions of sympathy and thankfulness were written and mailed to Washington. By that time the conference members could say, "The Great Director of all things has of late given our armies such decided victories, and consequently secured to the cause of right the ultimate triumph."

In that same year the General Conference decided not to continue with its plans for sending two young men as medical missionaries to India because of the war crises and financial difficulties resulting therefrom. One of these young men, Frederick Heidner, became Professor of German at North-Western College, where he served for fifty years—perhaps laboring with young apostates here in an equally challenging situation!

Within a few weeks after the joyful ringing of church bells announcing the end of the Civil War and the coming of the remaining soldiers to their homes, the whole town was thrown into shock and mourning for Abraham Lincoln. Church pulpits were draped in black and a special Day of Prayer was observed. The picture of the great Emancipator, draped with flags, was placed in front of the pulpit in the Zion Evangelical Church.

Big revivals were held in several of the churches in the year following the war. In the Brick Church a series of meetings lasted twelve weeks, some of the sessions continuing until midnight, "and in those clear and frosty winter nights the beautiful singing of the large congregation could be heard all over town." An interesting story is told in the diary of a young man who for several weeks resisted the exhortations of the minister: "I sought all sorts of excuses. Finally, to head him off I said, 'I do not believe in sham shouting, such as is going on in your meeting'. 'What do you mean?' he asked. I replied, 'There is L. : she shouts to order. She always takes off her bonnet, nicely folds her shawl, lays them back where they will not be

crushed and then steps in front like a theatrical performer and shouts. I hate shams and always will'. 'So do I', the minister said, 'That shall never occur again'. And it never did.'" Later the young man became a strong leader in the church.

* * * *

The year 1870 is a very important date: first, in the history of Naperville; second, in the history of North Central College; and third, in the history of the Evangelical Association. The following is taken from Editor David Givler's "Naperville Clarion" at that time: "Every careful observer will not fail to take cognizance of the vast difference in the status of Naperville now and two years ago. The fall of '68 was the darkest period in the history of this village, arising out of our county seat troubles and intestine strife. In those days . . . arrests, trials, indictments, and other annoyances were resorted to . . . The public offices were ransacked and the public records carried off to Wheaton; public officers were tormented, threatened, cajoled, frightened, and persecuted in various ways, and an unpleasant, unhealthy state of things existed. . . . Now the 'Wheaton Illinoian' and the 'Naperville Clarion' agree to drop all differences that have kept the people of this county in a state of unfriendliness the past six years."

If the bell in the steeple of First Evangelical Church should start ringing some bright sunny day in 1967 and peal one hundred times, don't be alarmed. It will only be celebrating a century of calling people to worship at this particular corner in Naperville.

In the same year North-Western College was moved from Plainfield to Naperville, partly because since 1864 this village could be reached by the Chicago, Burlington, and Quincy Railroad—a much more direct route of transportation from Chicago than Plainfield could claim. Of course the idea of extending a railroad all the way across the country to the Pacific was regarded as anything but practicable, as was expressed a few years earlier in a letter written from California by Robert Naper: "I consider it one of the wildest and most foolish schemes that ever was seriously entertained by an intelligent people." The coming of the college to Naperville is important both for the college and for Naperville. The townspeople gave generously of land and money for the new college. All the stores and business houses were closed on May 17 at the laying of the cornerstone for the new building. As many as thirty or even forty workmen were busy many days during the summer and early fall with the stone foundation, the carpentering, and the plastering, to get the building ready for the opening of school in the autumn of that year. An editorial in the Clarion later in the summer declared "The workmen on the college are so anxious to get the building completed by the 4th of

October (date set for opening) that they would gladly work Sundays if it wasn't contrary to the law and prophets." (No unions or eight-hour work days then!)

Of equal importance is the close relationship which immediately strengthened between the college and the church. As the services were still being held in German at the Zion Church in 1870, some of the college faculty and students, as well as townspeople, organized an English-speaking congregation which met in the college chapel, now Smith Hall of Old Main. At this time in Evangelical conferences all over the country, references were frequently being made to the difficulties involved in various congregations in which the people worshiped in both the German and the English languages. This English Mission five years later was incorporated as "The Second Evangelical Church of Naperville", but was generally referred to as the "College Chapel Church."

The story is told that soon after this many of the Evangelical farmers' sons in Zion Church began going to the Methodist Church to get even with some of the local girls who showed more interest in dating college men than in going out with them!

One of the interesting innovations in this College Chapel Church is expressed in the rather amusing resolution adopted by the Board of Trustees that same year: "Resolved that we will recognize and accept it as our duty to use every proper measure to maintain good order in our congregation during public worship; but we will not assume the responsibility of separating, as to their sitting, families, ladies and gentlemen, who may come together, except in cases of misbehavior." (An awkwardly phrased sentence, but the meaning is unmistakable!)

This resolution was entirely in line with the emphasis upon co-education which was being stressed at North-Western College. A reporter from a Chicago paper upon visiting the campus shortly after that time came out with a long column stating that here the ladies were even *urged* to take part in exercises of all kinds, both academic and physical.

Another institution that has been closely associated with both college and church all through the years is the Evangelical Theological Seminary. Chartered in 1873 as the "Union Biblical Institute," it held its first classes in rooms at North-Western College in 1876 and its first commencement in 1878. The two-year term was not lengthened to its present three-year period until fifty years later.



CHAPTER

II.

ENVIRONMENTAL SETTLINGS

One citizen, referring to Naperville back in the 1870's and 1880's, wrote, "A fine old town of verdant gardens and friendly sharings." Many oleanders in huge pots stood on both sides of front doorsteps along Chicago Avenue. Arbor vitae hedges, Persian lilacs, snowballs, and flowering quinces grew in front yards shaded by evergreens and maples. At rear porches were Virginia creepers and honeysuckle vines. The lots were huge, with room for vegetable, herb, and berry gardens. The back fences were lined with elderberry bushes on the edge of the woods just outside. Again a quote from the "Clarion": "One of the most beautiful parklike towns in the Midwest." A Naperville lady who spent her girlhood in Peoria still remembers how their local minister came back from a conference here with much the same report.

Home decorations in the fall often consisted of pressed colored leaves and huge bouquets of prairie plants and grasses—blazing star, fever few, flowering spurge, purple prairie clover, rattlesnake master, and big blue stem and Indian grasses. As there was no thought of conservation in those days, wild flowers were often planted in yards and gardens. Children ate anything they found in the woods. One child says in her diary, "We could digest anything in those outdoor days." As a wit remarked, "Those were the good old days when meals were opened with a blessing instead of a can-opener."

Frontier hospitality still abounded in the homes and churches of Naperville. Many people brought newcomers or strangers home with them from church services, concerts, or commencement exercises. The wife of Professor H. C. Smith (son of A. A. Smith, first president of the college) speaks of coming home from a college commencement without any guests. First time in her life that had happened. And this was nearly twenty-five years after she had come with her husband and family—and the college—from Plainfield to Naperville!

Many women found time to know their neighbors and plan various teas and sociables in this quiet little village. In addition they often belonged to the Civic Club, the Woman's Missionary Society, besides working for the Young Women's Christian Association at the college.

Most of these organizations were interdenominational, and the meetings were held in the various churches and homes. Some of this same cooperation was already in evidence back in 1870 at the laying of the cornerstone for North-Western College. The singers participating in the services consisted partly of members from the Congregational and St. John's Episcopal Church choirs.

One of the most important social events of the early 1880's was the celebration of the Golden Wedding Anniversary of President A. A. Smith and his wife of North-Western College. There were many guests "from abroad"—according to the wedding pamphlet—from "Traverse City, Michigan; from Janesville, Wisconsin; from Norwich, Connecticut; etc." At least it would take more hours then to get to Naperville than would be needed today for a jaunt over from Europe! Letters and poems of congratulation poured in from all parts of the country where this famous couple had lived and worked. Lengthy Victorian hyperboles of congratulations were read on behalf of the children, the grandchildren, the brothers and sisters, the nieces and nephews, the faculty, the students, the alumni, the townspeople, and the bishops of the Evangelical Association. Music was "rendered" intermittently. The program must have "consumed" hours of time! (Everything was "rendered" and "consumed" in the "elegant eighties"!) Here is a typical "regrets" received: "I never was invited to any gathering for which I had greater love and honor, and from which I could expect more pleasure and satisfaction, and which I had so great a desire to attend, as the Golden Wedding to which you had the kindness to invite me."

* * * *

On the cultural side, music has always been an important factor of community and church life in Naperville. In the Naperville Centennial Pamphlet, mention is made of a Naperville Brass Band as early as 1866. The Zion Church in 1869-70, in an effort to raise its standard of singing, voted unanimously to discard "Strophes Singing"—that is, having the minister read the lines of the hymn and the congregation chant them after him. An amusing incident is related of a minister who told his people, "Mine eyes are dim, I cannot see—I left my spees to home." The well-trained congregation chanted the lines back at him. In remonstrance he exclaimed, "I did not mean that you should sing! I only said my eyes are dim!" Again they chanted!

North-Western College brought a new cultural center to Naperville. Some concerts and lectures continued to be held in Scott's Hall (second story of the building just north of the National Bank on Washington), but those now sponsored by the college and held in the chapel had wide acclaim from the townspeople as well. In its first year in Naperville the college purchased a Chickering Piano (\$350.00). Professor H. C. Smith soon organized a "singing class" in the basement of Zion Church. All interested citizens were invited to join, and the class became a democratic community project.

For nearly fifty years the musical activities of both the college and church were greatly influenced by the guidance of Professor

Smith. He was elected both chorister and organist for the College Chapel Sunday School choir in 1870 and served in this capacity for many years. Several contemporaries in their diaries have written of this "flourishing choir" in the 1880's and also of the church choir under the same inspiring leader. He even conducted Y.M.C.A. and Y.W.C.A. combined choruses in concerts in the chapel on Sunday afternoons. Of course there was no grand piano nor pipe organ, but 'tis said that Professor Smith fairly inspired the small upright and the little reed organ! Sometimes the squeaky choir chairs could be heard above the music but no one seemed to mind.

For twenty-three years William R. Hillegas, as secretary of the Zion (German) Sunday School, kept an accurate and detailed account of the attendance and money from each class. In the Record Book of 299 large pages (9½ inches by 17 inches) the lines are spaced one eighth of an inch apart, yet the writing is beautiful and legible. This museum piece is a fascinating old document written by a dedicated and meticulous person.

(See illustration)

In the Zion Sunday School at this same period an organ was occasionally rented for six months at a time, for \$4.50. Also in the 1880's this Sunday School bought new "double singing" books and gave away the "single" hymn books to the Lutherans. (In the "single" hymn books, only the melody of the music accompanied the words.)

In 1899 a special meeting was called by the College Church to elect a choir master and also an organist. Those who sang in the choir must be resident members of the church and attend regularly. Also they must participate in both morning and evening services. The Standing Music Committee (the Pastor, the Organist, and the Chorister) were to report selections of music to the trustees for ratification of same before any music could be purchased.

In 1903, \$100.00 was added to the budget of this church for music: the Organist to receive \$25; the Chorister, \$25; the Organ-blower, \$25; and the other \$25 to be used for carefully selected music.

During these decades while Professor Smith was fostering concerts in the Zion and Chapel Churches, in the college, and in the community, he also interested others in venturing into Chicago with him to hear Grand Opera and listen to Anton (not Artur) Rubinstein play the piano with the Chicago Symphony Orchestra. Rubinstein's comments on this orchestra back in 1872 are most interesting: "Never in my life have I found an orchestra and a conductor so in sympathy with each other, or who followed me as the most gifted accompanist can follow a singer on the piano. There exists but one orchestra of sixty or eighty men which plays so perfectly, and it is known as the

Imperial Orchestra of Paris, but they have no Theodore Thomas to conduct them."

Increasing numbers of people began attending Grand Opera concerts as the years passed by, especially when such singers as Melba, Schumann-Heink, Patti, and Scotti appeared on the programs. The Wagnerian Operas were particularly popular with the Evangelicals, as they presented no language barrier for many of them. Of course the pagan background was an insurmountable obstacle for more than a few, but not for all. They had no qualms, however, about listening to Paderewski!

* * * *

But not all of life was colorful and cultural during these decades. There was still much discomfort and sickness caused by inadequate facilities and inclement weather. Rooms were poorly heated and ventilated. People often sat around with damp clothes and wet feet. Ladies especially had to be absent from church or college because of heavy snowdrifts they could not plow through with three or more long quilted petticoats. Diaries tell of extremely cold weather—sometimes thirty degrees below zero—and of terrible blizzards. One summer in the 1880's a pelting hailstorm smashed windows in the college, the churches, and many houses, and destroyed all the young fruit. Only the half-ripe grapes were salvaged and made into jelly by housewives all over town. At the Children's Prayer Meeting that week in Zion Church, the subject was "Hailstorms of the Bible." One lady had looked up fifty references. No wonder the weather was allotted considerable space in journals and diaries of the time!

Of course there was a prevalence of colds, grippe, and malaria, with the application of home-prescribed remedies: camphor or lemon in hot water, quinine, asafoetida pills, sage and peppermint tea, and paregoric. A poultice of powdered slippery elm was the most effective cure for a sty.

There were at least two reasons for the use of home remedies: first, doctors were very few; second, incomes for most people were rather small. Salaries for either teachers or preachers in those days were not much—something around \$500 to \$700 a year. But of course we must remember the cheapness of food: butter, eleven cents a pound; eggs, twelve cents a dozen; milk, three cents a pint; soupbone, five or six cents; dressed five-pound chicken, twenty-five cents. Someone described those times as "the good old days when the butcher gave away liver, cut the bone out of steak before he weighed it, and gave away enough scraps to feed all the household pets." Those were the days of 10-cent paper money, pennies the size of quarters, huge silver dollars, and precious five, ten, and twenty dollar gold pieces.

People in the town of Naperville, however, were also interested in life outside of their own community. Many persons watched the red glow in the East one evening in 1871, only to learn later of the terrible fire that had almost annihilated Chicago. Donations were "lifted" in the churches to help relieve the suffering. A decade later (1881), when a great forest fire in Michigan took the lives of many people and destroyed thousands of homes, money was sent to the Red Cross from



Reverend Jacob Boas,
first mission minister,
1837. Served six months.



South

East side

Zion Evangelical Church—1842. Van Buren Ave.,
between Eagle and Webster streets.

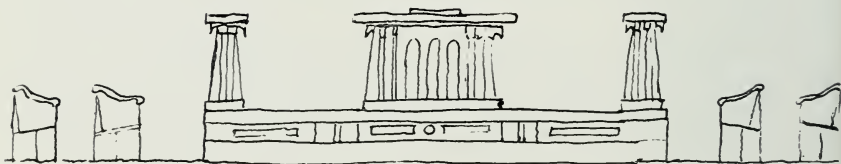


The steps were at the east end of pulpit.

Pulpit of 1842 church sketched by Hannah Ditzler
Alspaugh many years later.



Zion Evangelical Church—1853. Corner of Center and Franklin Streets. Later known as the "Old Brick Church." Bell installed in high steeple in 1867.



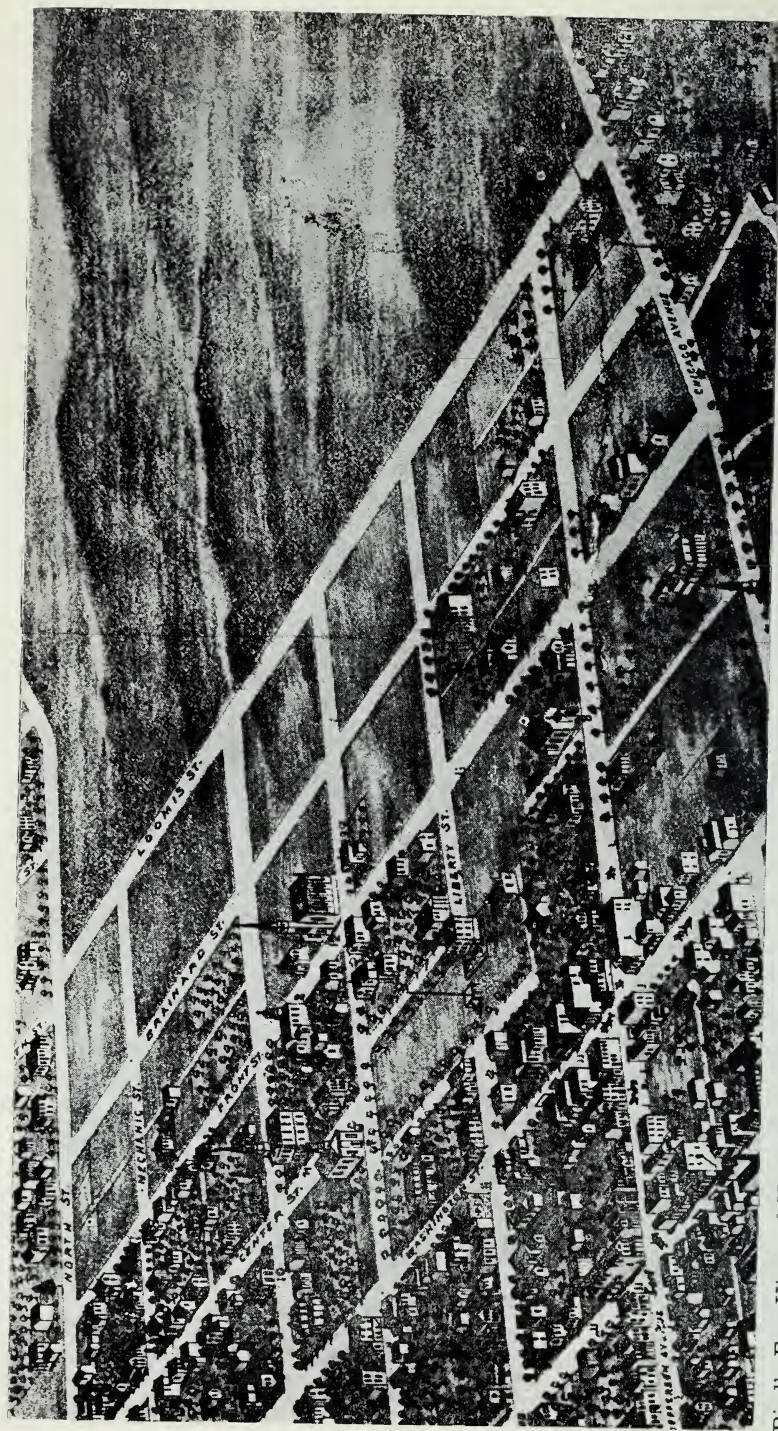
Pulpit and near-by pews of the Brick Church. Made by hand from white pine by Jonathan Ditzler. Sketched by his daughter Hannah from her father's plans.



Bishop John Seybert in the late
1850's.



His Famous Buggy



Bird's Eye View of Naperville, 1869. "Piety Corners" already well established, with the Catholic, Congregational, Evangelical, and Methodist Churches on their respective corners. "Old Main" of North-Western College built one year later on adjoining lot between Brainerd and "far-out" Loomis Streets.

Dec 7 1892 we held our childrens day and the collection amounted to \$25.00 To tal number present was 250 we held same in the Collge Building in the Conmercial room so good notice that it just averaged 10¢ per member including visitors 202 were present our scholars and 48 visitors and we sent of this money 12.50 to Japan money and 12.50 to Switzerland money 3.00 was sent to Lower and Middle Germany and the Dec 190 number this is the best collection we recd that was collected on childrens day even when our school numbered 400 or over and our school was of it to gether

And Dec 14 92 we held another Collection in our Sunday School for our childrens festival and \$35.23 was given on the one Sunday and this is best collection that nothing near like this is in record average per member .17²³ Cents per member

And on the evening of Dec 23 1890 Monday evening we held our festival in the Collge chapel and must say that it was one of the best festival of not the best festival we ever had for our Sunday both in attendance as the room would not hold all and and interesting speaking and singing especially the Infant class and Scholars old and young that spoke

13	Anna Emerson	13
14	Ada Martin	13
15	Lucy Hies	13
16	Emma Brown	13
17	Ed Hottenbach	13
18	Wm Brown	13
19	J.H. Baumgard	13
20	Geo F Hack	13
21	Henry Ruffenicht-	13
22	R W Koenig	13
23	G H Wagner	13
24	Henry Fisher	13
25	Aug Jacobson	13
26	Richard Post	13
27	Emil Mann	13
28	Joseph Hillgas	13
29	Samuel Winthold	13
30	Martin Schuster	13
31	Emm Hower	13
32	W. H. Harnand	13
33	David Frost	13
34	John Schenk	13
35	Jacob Babl	13
36	Jacob Pfister	13
37	H. B. Staud	13
38	John Obright	13
39	F. Stierle	13
40	Wm Hupf	13
41	W. Fisher	13
42	J. H. Rilling	13
43	J. H. Steeg	13
44	S. Hildebrand	13
45	W. F. Muehlen	13
46	Leo Schmidt	13
47	G. F. Harbison	13



COLLEGE CHAPEL MISSION BAND—1899

Row 1: Harlan Musselman, Elvis Drissler, Vida Good, Lois Johnson, Elbert Koehler, Carl Gamertsfelder, Raymond Kletzing, Ray Kline, Judson Gamertsfelder. Row 2: Olive Musselman, Susan Bauernfeind, Clarence Koehler, Almond Kieckhefer, Bernice Johnson, Mary Brown, Lulu Umbach, Mabel Gamertsfelder, Olive Yaggy, Elva Kletzing. Row 3: Elsie Brown, Lisa Johnson, Suzy Brown, Fred Schutte, John Schutte, Ruth Gamertsfelder, Mabel Brown, Pearl Bomberger, Gordon Gamertsfelder, Myron Umbach, Claude Parker, Fred Drissler. Row 4: Amanda Bauernfeind, Lydia Weidlich.

Zion Church. This fire came only four months after Clara Barton had organized the Red Cross.

At Garfield's death in 1881, all the bells in town were rung for half an hour—the large one in Zion Church leading all the others. (This bell had been used as a fire alarm ever since 1870.) Scott's Hall was draped in white and black. The North-Western Glee Club sang at the Community Services. At Grant's death four years later there was a service of mourning at the college chapel, and one at Zion Church, with the same ringing of bells.

One of the happy celebrations came with the installation of electric street lights. Before 1888, people carried kerosene lanterns when navigating many of the unlighted muddy streets. The "Naperville Clarion" recorded the event as follows: "Shortly after seven o'clock the lounge factory whistle sounded which brought people to their respective doors and by the aid of eighty-six incandescent electric lamps they saw the good old village of Naperville take her first step toward prosperity and fame. . . . Enthusiasm was wrought up to the highest pitch."

* * * *

Besides participating in all these various phases of community life during these last decades of the century, the people of Zion and College Chapel congregations were also helping in the development of several organizations within their own groups, both German and English. The Sunday School had originated with the church back in 1837, just seventeen years after the organization of the first Sunday School Society in the Evangelical Association in 1820. One of the rules of that society read: "The schools shall begin in the three winter months at half-past seven o'clock; and in the three spring and three fall months at six o'clock in the morning, and at one o'clock in the afternoon; to continue open at least two hours each time."

Though the original rules had been considerably modified by 1837, yet with the scarcity of secular schools, children were particularly encouraged to learn to read and spell at the church schools. In 1840 there was an enrollment of nearly 200 "scholars." Christmas programs were given (in German, of course), and in the summertime picnics were held in the woods. Through the years there was a steady increase in numbers.

A second Sunday School was organized in the College Chapel Church soon after its origin in 1870. Classes consisted of faculty, students, and some townspeople who preferred English services. The school was originally divided into three departments: Senior, Junior, and Infants. It is interesting to note the names of some of the classes in the last two departments. In the Junior: "Busy Bees", "Golden Links", "Crown Gems", "Bright Jewels"; and in the Infants: "Buds of Promise." They met in various classrooms of the college. Shortly after this, monthly dues for a member of Zion Sunday School were reduced from ten to five cents. One way to offset friendly rivalry!

In her "Reminiscences" Miss Mary Bucks speaks of the "wonderful college Sunday School" back in 1878 with Professor H. H. Rassweiler as the inspirational superintendent, with his "wonderful teach-

ers' meetings." In the late 1880's this Sunday School was expected to pay \$15.00 yearly for the support of the church. The amount was raised to \$25.00 in 1891, but four years later was reduced to \$15.00 again.

It is rather interesting to note that up to the summer of 1878 the Sabbath Schools of various churches in Naperville were held at different hours, and a considerable number of children and young people were enrolled in two or three Sunday Schools at the same time—a few even in four!

The yearly Sunday School picnics were still important social events. Spring must have come earlier in those days, for on March 28, 1877, the two Naperville Evangelical Sunday Schools had an all-day joint picnic at the camp grounds one mile east of Naperville with several other nearby Sunday Schools of the same denomination. Many of the younger people walked out this Saturday morning starting at 9:30, carrying their basket lunches, and chanting favorite hymns as they mosed along. Housewives furnished enough extra food for the North-Western students. Lemonade and ice-cream were being sold at stands on the camp grounds even at that early date. A carefully worked-out program of music, Bible study, and "recitations" had its share of interest and devotion for several hours in the afternoon.

The Christmas celebration was also a "highlight" of the year, with the tender stories and songs of the Christ-child, appealing to both young and old. Here again many hours were spent in preparation of a program which always included as many children as possible. At the end of the afternoon or evening these youngsters were starry-eyed and satisfied as Santa gave them each a paper bag containing an orange, some peanuts, and perhaps a few old-fashioned chocolate drops!

Children love to feel they are an important part of any group or organization with which they are connected. With this in mind, a Children's Day program was presented for the first time in Zion Church in 1897, and has been observed annually ever since.

In the 1890's spelling books and reading books were almost as important in Sunday Schools as singing books and Bibles. Classes were organized in which people could learn either German or English. In the Zion Church it was resolved in 1899 that as soon as \$50.00 in birthday money could be collected in Sunday School, a library would be started. Two years later, in 1901, with \$51.71, on hand, books were purchased—1/3 German, 2/3 English. (And this was in the German Sunday School, remember!) By 1906 the library contained 197 books.

In the Chapel Sunday School, funds were also being collected for a library. In fact, libraries were sprouting up all over town at the turn of the century. In May of 1907, the Chapel Sunday School gave the collection for one Sunday to the Nichols Public Library, contributed in 1898 by a public-spirited citizen, Professor J. L. Nichols. In 1907, Carnegie Library was dedicated on the campus at North-Western College. Books were still too expensive for many families to buy, but more and more people these days were beginning to read—just for the fun of it. Tennyson, Whittier and Longfellow were the favorite romantic poets. Emerson was too erudite for many; Whitman, too

shocking for others. And for those who were daring to read novels, Charles Dickens easily headed the list. Girls were shedding tears over too-good-to-be-true heroines like Elsie Dinsmore and boys had their ambitions fired by Horatio Alger—whose heroes suffered all kinds of hard knocks but always ended up on top!

The largest funeral (up to that time) ever held in First Church was that for Rev. Schutte in 1914. People from all parts of town and from every church in Naperville were there—those of his own middle-aged group, many older people, and many, many younger persons. On his tombstone in the Naperville Cemetery you will find engraved, as he requested, "He was a lover of children."

In addition to wide-spread interest in Sunday Schools the Evangelical Association had long been concerned with missionary work. Committees had been appointed before the Civil War to investigate and report any preachers who neglected to perform their duty in the mission cause. There was great insistence upon money collected for missionary projects being spent for no other purpose whatever, no matter how worthy! At least one Sabbath a year must be devoted to the missionary cause. With this in the background, it is not surprising to find a Woman's Missionary Society being established at Zion Church in 1881. Dues for the society were optional. Ten dollars purchased a life membership, which might be bought by men as well as by women. During the 1880's the society increased its funds through voluntary contributions of boys who planted corn for sale, sawed wood, sold eggs, and did extra house chores for ladies in the community. "During these early decades (1881-1910), the main concern of this group of women was not so much to raise money to send missionaries as to create interest in missions and to offer prayers for the successful work of the missionaries." Social and cultural events crept in occasionally, but the main purpose continued to be religious. Some of the different studies year by year were on India, China, Japan, Africa, Siam, Mexico, Russia, and Hinduism.

The motto of the organization, "A Woman's Missionary Society in every congregation and every woman a member," has never been realized, but meetings during these years were very well attended. Closely affiliated with the adult organization was the Mission Band for Children, organized in 1885 by Mrs. H. C. Smith—the first organization of its kind in the whole denomination. One little boy came home almost crying because there was no marching and no band playing!

* * * *

There were various questions and issues with which the conferences of the Evangelical Association were concerning themselves at this time. One of these of course was the licensing of ministers. In 1878

at a Quarterly Conference at Zion Church it was resolved "that all applicants for recommendation for a license to preach be required to exercise before the society before the pastor circulates a petition for recommendation." For a number of years a change of procedure was considered, but it was not until 1900 that a resolution was adopted to the effect that a Society (congregation) must know a candidate for two years as a member of the congregation before recommending him to the annual conference for a license as a preacher on trial. Before this, the candidates were often granted licenses on trial without being required to meet any such standards. No doubt there were some among the students who became temporary members of College Chapel and First churches for ulterior motives.

But there were also national and international issues and movements upon which these men in conference volunteered their judgment. As early as 1850, one of the eastern conferences resolved that a committee be appointed for the purpose of establishing a mission in Germany to offset the spread of Rationalism, "which has caused some of our friends and relatives to be found in the path of error." The attitude toward Spiritualism was definitely negative. One conference labeled it as "contrary to the scriptures and in the strongest sense objectionable and sinful; wherefore we should stand aloof from this species of unrighteousness." An equally drastic condemnation was made of the polygamous practice of the Latter Day Saints (Mormons).

Then in the economic field, even back in 1880, a conference delegate expressed fear of industrializing the "day of rest on the Christian Sabbath. . . . As friends of the laborer we appeal . . . to those who are in the employ of powerful corporations to use their utmost endeavor against consolidated capital to prevent bribing the working men by offering extra compensation for Sabbath work."

Besides these conference concerns, we might also point out the thoroughness with which morals and behavior of church members was brought up for investigation by class leaders in matters of drinking Lager beer, not attending prayer meetings, being absent from conference sessions on behalf of duly elected delegates, etc. One class was "in a state of unrest" in one of the early congregations from May 1869 to August 1870, about the method of electing exhorters. Finally after these many months of wrangling, they resolved "that the matter be settled by the class leader and the preacher in love and understanding!"



CHAPTER

III.

SCHISMATIC REVERBERATIONS

And now we come to the story of the Great Schism, whose subterranean rumbles can be detected long before the later years of the 1880's when it erupted disastrously. Read some of the letters and conference records, consult some of the diaries and journals of the time, or talk to a few of our octogenarians who dimly remember the reverberations. Note the frequent emphasis at annual and general conferences upon the importance of the editors of the Evangelical literature even as early as the General Conference in 1836! And why not? Weren't their edited words more widely digested than those of any other persons, even of the bishops, in those pre-radio and pre-TV days?

Speaking of the "higher-ups" in our modern ecclesiastical world, we are reminded of King David of Biblical fame or of the great Greek warrior Achilles. Each had his vulnerable spot—his "Aristotelian flaw." All men, high or low, have at least one of the frailties that motivate Shakespeare's tragic heroes: pride, jealousy, lust, ambition, selfishness—sometimes with a dash of unctious piety!

At the Annual East Pennsylvania Conference of 1871, we have an example of an editor of the "Evangelical Messenger" who was practically forced to resign his editorship because of a controversy as to his attitude toward certain "Articles of Faith." Later on in that same year, when the General Conference met here in Naperville in the Zion Evangelical Church, this ex-editor presented a document asking for a repeal of the disciplinary actions taken against him in Pennsylvania. His appeal was refused, however, on the grounds that "he has resigned his office and has called to his aid the civil courts, whereby he has forfeited his right to appeal to the higher ecclesiastical courts of our church."

With this in the background, we are not surprised at the General Conference, meeting in Buffalo, New York, in 1887, to find an editor being tried and deposed from his position. Under a powerful leader, a large group of delegates, feeling that the trial was unjust, walked out in protest. This was the action that triggered the ominous division. According to one of our modern church historians, "Between 1887 and 1891 the Evangelical Association slowly and painfully disintegrated." Differences of opinion concerning episcopal power formed a

part of the background, though the incompatibility of leaders on the two sides seems to be the most powerful motivating force for the separation.

What a wonderful time for a spirit of magnanimity to manifest itself! Had some one of the leaders involved forgotten personal prejudices and in the true spirit of Christianity and peace endeavored to bring about reconciliation, what years of bitterness and vindictive reprisals might have been eliminated from the church history! Instead, when Dr. H. K. Carroll, editor of the "New York Independent," offered his services as arbiter, the determined belligerents peremptorily dismissed the suggestion. Such a fraternal strife, as in the Civil War, is particularly tragic because of separations brought about in families.

What a field day for tabloid newspapers! Lurid scenes of unjust trials as to who should inherit the church property, and of family quarrels bitter with animosities were published "with little sense of delicacy or propriety." In 1891, *two* "general conferences" met simultaneously in Indianapolis and in Philadelphia (the city of brotherly love!). In 1894, delegates convened in Naperville and organized "The United Evangelical Church," which even to its members must have seemed very similar to "The Evangelical Association." To an outsider, they were identical.

This schism had a disastrous effect upon the church, especially in the Pennsylvania and in the Illinois conferences, where the court trials concerning the church property were many indeed, with half of the members or more leaving some of the congregations. Here in Naperville the United Evangelical people had possession of the Old Brick Church for nearly two years in the early nineties, until the court awarded the building to the Evangelical Association. The Association people, who had been holding their services in the commercial room of the college (a privilege granted them by the trustees of North-Western), then returned to the Brick Church. The United Evangelical group established a new church home.

The split carried over of course into the English congregation, and so we find, for nearly a decade, four Evangelical churches in Naperville—and this at a time when many Evangelicals were joining other denominations! Zion Church (German-speaking) and College Chapel Church (English-speaking) were under the Evangelical Association; Grace Church (English-speaking, corner of Loomis and Benton) and Salem Church (German-speaking, corner of Washington and Benton) were under the United Evangelicals. Both the shortage of ministers and the shortage of money in this near-depression period made the struggle for existence of the church very difficult indeed. Without any particular organization among them, however, these pastors in addition to their work in Naperville served a circuit which ran far inland into neighboring counties.

In the records of the Illinois conference from 1886 to 1898, mention is frequently made of two lots owned by the College Chapel Church, which were constantly being put up for discussion. (These are lots 2 and 3 on the west side of Brainard, south from Benton.) They caused much legal difficulty during the first years of the schism. One of the church leaders from the Evangelical Association advised just

going in and taking the lots—"preempting," as it were. And that's exactly what happened. Some of the good brothers built a fence in front, laid down a walk, got the ground ready for cultivation, and rented the land to some of the parishioners—almost over night! Belonging to their faction, of course! Later, in 1898, the title to the lots was cleared legally for a fee of \$75.00. According to the records, these lots were still a church possession for at least another decade.

Naturally, the division in the church had its effect upon the college. Even before the actual separation, the factions involved had helped to bring about the resignation of President Rassweiler in June of 1888. (There is actually good evidence for deducting that the same factions had been connected with President Smith's retirement in 1883.) Many students rallied to the support of President Rassweiler, and some left the college with him.

Attitude taken toward Sunday baseball back in 1889 as expressed by the editor of the "Evangelical Messenger": "This subtle evil has clandestinely seized upon the hearts of a fair portion of young America. While we admit that recreation is not only a privilege but a Christian duty, we firmly assert that the popular baseball of today is a heinous national crime . . . a swindle and a disgrace to our age."

At the Illinois Conference in 1890 an announcement was made that the bishop who was to have been the chairman at the conference was suspended as bishop and preacher until the meeting of the General Conference in 1891. Confusion and disturbances followed. Condemnation was voiced against the action of the trustees of Northwestern College in expelling some members of the board, thus aligning the college with one side of the schism. What many of the delegates did not know was that the Board of Trustees planned to call a special session for adding new members without letting the other side catch on to what they were doing!

Back in 1893 the college had much difficulty in finding an agent to manage its finances. Of course he had to be a minister, and the conferences were unwilling to spare one of their own members. Besides it would not be easy under the circumstances to collect money either from the church or from the community, and the college badly needed money—money that was being used in lawsuits and in keeping up the expenses of several different churches! President Kiekhoefer wrote Brother Solomon Gamertsfelder that money was needed "for improvement of the teaching force," but suggested, "Keep this statement to yourself, please."

But there was another important unfavorable effect upon the college. Many of the students lost interest in the work of the church. And who can blame them with all the quarreling and bickering going

on noisily around them! By the close of the century, the Board of Trustees felt this so keenly that they passed the following resolution: "It is highly essential for the best interest of our school that perfect harmony and unanimity of feeling exist between the Chapel Congregation, the Faculty of the College, and the Board of Trustees of the College. Therefore it is the sense of this body that the Chapel Congregation with its pastor should do its utmost to conduct its affairs so as not to injure any of the interests of the college students." In an effort to offset the effect of the schism upon the young people, Zion and Chapel Churches held revival meetings at the camp grounds one mile east of Naperville, purchased in 1898 by the Evangelical Association.

Much was expected of the "noble student" of that time, as reported by one who herself participated in that nobility at a later time. Here is her Sunday Schedule:

- 8:00 A.M. - Student Volunteers
- 9:00 A.M. - Sunday School
- 10:30 A.M. - Church Services
- 4:00 P.M. - Vesper Services for Y.M. and Y.W.
- 6:30 P.M. - Y.P.A. (Young People's Alliance)
- 7:30 P.M. - Church Services

(We must remember there were no forms of recreation permissible on Sundays—even long walks were discouraged—and up to 1900 only one automobile had been seen on the streets of Naperville, and that one was en route from Chicago to Aurora!)

All of this contention was very upsetting to any kind of cooperation among the churches of Naperville, just as in the United Nations it is hard to get unanimity when two powerful factions fail to become reconciled. It was disturbing to all of the interdenominational activities. Some outsiders favored one side, some another. A few callous ones were smugly amused, but many deplored the cloud of community unpleasantness that permeated everywhere.

By the end of the first decade of the 20th century, however, there were evidences of a desire to forgive and forget. The minister of the Chapel Church from 1905 to 1910, Reverend George Manshardt, newly arrived from California, refused to distinguish among Evangelicals in choosing his friends. His family and that of Reverend Edwin Woodring, minister of Grace Church, had been friends back in Pennsylvania, and the two preachers often visited and conferred with each other. The chapel minister also chose as some of his "out-of-worktime buddies" two highly successful business men from the United Evangelical group—E.J.T. Moyer and Peter Kroehler. Also some of the young people's groups began informal types of cooperation. It was near the end of this first decade too that each of the Evangelical churches decided independently to support other denominations in Naperville in Union Evangelistic Services held in Central Park.



CHAPTER

IV.

UNIONS, ORGANIZATIONS, AND BUILDINGS

Another union, in the meantime, was taking place between the English-speaking Chapel Church and the German-speaking Zion Church. As early as 1906 a committee was appointed in the College Congregation to plan to raise money for a church building. First there was a proposal to unite with Zion Church, but this was deemed inadvisable at that time. Then there was talk of building a church on the campus, half of the \$30,000 to be paid by the chapel congregation, half by the college. Partly because of financial difficulties, no definite action was taken by the committee.

Not only in Naperville but in many conferences all over the country between the years 1905-1910, there was much discussion of unifying the English and the German congregations. Motions were made, tabled, rescinded, and often remade. Everywhere there were "die-hards" who wanted their church services conducted in their native language, even if by this time all communication in their homes and business places was carried on in English. They seemed to feel closer to their Creator when worshipping Him in German! If only ten per cent of a congregation wanted services in German, that was sufficient to warrant their continuance in many of the churches.

In 1910 the following recommendation was sent by the trustees of the Zion (First) Church to the English chapel: "Resolved, that we, the Trustees of the First Evangelical Church of Naperville, . . . deem it advisable and believe the time has come, that we as Zion and College congregations should unite our strength and extend our usefulness in our community and lessen the burden of both societies." (By this time "Zion" and "First" are used interchangeably.) Then came a list of considerations under which union might be consummated. The offer was accepted, with some modifications, by the College Church. The services were to be conducted in English, but there might be one German preaching service held each Sunday, as long as any members so desired, but not at the time of the regular morning or evening service. (This practice actually continued until 1955 at the death of Reverend Charles Rodeseiler.) German prayer-meeting and Sunday School classes could be continued under the same regulations. The amalgamation of the two churches had been greatly accelerated in the

preceding years by the wise guidance of their respective pastors: Reverend G. W. Hallwachs of Zion and Reverend George Manshardt of Chapel.

About 1918 President Charles Blanchard of Wheaton College stayed two nights at the home of President Rall (Saturday and Sunday nights) to be able to attend a church meeting Sunday afternoon without traveling on the Sabbath Day! But it was not only PEOPLE who were not supposed to travel on Sunday. Evangelicals were admonished, "Mail your letters early enough in the week so they will reach their destination without traveling on the "Lord's Day."

The first joint meeting of the two churches was under Reverend W. A. Schutte, on May 6, 1910. This newly-appointed minister was a very gracious person, full of vitality. Dean George J. Kirn used to say, "He was so energetic—oh, so energetic!" Old timers have told how his sermons just rolled out in either German or English. Nearly every Sunday he preached three sermons.

With such a dynamic leader, it is not surprising that later on that same month at the first congregational meeting held by this "First Church of the Evangelical Association of Naperville," a committee was appointed to investigate the possibilities of building a larger church. It was resolved immediately, however, that "no operations shall be begun until \$25,000 shall be secured in subscriptions and cash."

There were conflicting emotions among the members of the congregation at the tearing down of the "Old Brick Church" a few months later, in order to rebuild upon the same site. Some of the older German-speaking people in particular were nostalgic in their reminiscences of revival meetings, of marriages and ordinations and funerals held in this fifty-year-old place of worship.

Many others, however, were thrilled as they watched the new building emerge, "a stately and commodious structure," erected at a final cost of around \$66,000. (The first contract for a new building let in 1910 was for \$34,609, without organ, pews, lighting, plumbing, or window glass.) Much careful study on the part of Reverend Schutte and a special committee was devoted to the design of the windows. We are told that at the memorable dedication February 25, 1912, just fifty years ago, Bishop Spreng was so thrilled that he led the congregation through three "singings" of the doxology without any intermission! The sum of \$7000 was pledged and paid at the dedication ceremonies.

Other contributions came from friends in Naperville and from conferences all over the country that gave generously for the building of this college-related church. When the remainder of the debt was

wiped out seven years later, we find the following comment entered in the "Jubilee Church Book," published in 1919: "This project was no small undertaking by this society, but with the enthusiasm and marked liberality, so characteristic of the members of this church, the task was finally completed."

Another building dear to the members of First Church about which many people have been making inquiries is the parsonage that shares the west side of the block where the present church and church school building now stand. Through its various renovations, this house has emerged as one of distinction and beauty. Because there has been so much discussion as to the year in which it was first constructed, two members of the history committee searched records in the vault at the Wheaton Courthouse for enlightenment. We found that Morris Sleight had received this land from the United States government on Feb. 4, 1845, without any exchange of cash. Five years later (1850) James J. Hunt purchased it from the original owner for \$65. Hunt sold it four years later (1854) to John Hall for \$100. Two years later (1856) Victor Fredenhagen purchased the lot for \$1809. That jump in price (from \$100 to \$1809) established to our complete (and gleeful) satisfaction that the parsonage must have been built sometime between 1854 and 1856! Fredenhagen was the proprietor for fifteen years; then the property had two other owners before it was sold to the Zion Evangelical Church on March 31, 1874, for \$2000. Since that time the house was repaired in 1893 and strengthened and rebuilt in 1908, at which time it was valued at \$4500.

* * * *

But to go back to those first years in what one of the members spoke of later as "our magnificent new place of worship." There were other problems besides that of language. Some of the church people objected greatly to having any meals served in the church. One man even refused to pay his \$1000 pledge because a kitchen was equipped in the basement. At the first annual administrative meeting of the congregation, some refused to come because it was preceded by a church supper.

Then there were people who objected to any kind of entertainment being held in the church, cultural as well as social. The sanctuary would seat more people than the chapel in Smith Hall, and soon the college was asking permission to use the church for concerts and lectures. Scott's Hall downtown had become too cosmopolitan and secular for some of these good brethren, and many controversial discussions were held on the subject in the church basement, on campus, and in favorite downtown meeting places.

Gradually the opposition lost out, and for many years the church basement was the banquet hall for the college. All the programs for the Concert and Lecture Series were given in the spacious sanctuary which seated more than 800 people. Among the renowned speakers were Dean Holgate of Northwestern University and Helen Keller, who was fast becoming the world's best-known handicapped lady. All the festivities of Commencement weekend were held here. For the

first fifteen years after its construction, this was definitely the college church.

After the completion of Pfeiffer Hall in 1926, cultural activities for the college shifted to the auditorium of that building. Many of the banquets, however, continued to be held in the basements of both First and Grace Churches until the present Student Union days.

* * * *

But we must "back up and fill in" what has been taking place in the relationship between the Evangelical Association and the United Evangelicals during this second decade of the 20th century. While the new church was being built by the Association in 1911-12, on the site of the Old Brick Church, the United Evangelicals offered the use of Grace Church (newly constructed in 1909) to the First Church congregation for funerals and weddings. Soon after this, in 1911, appointed commissioners from Evangelical churches all over the country, both the Association and the United groups, met at the Adams Street Church in Chicago to try to resolve the difficulties sundering them. As Miss Bucks has expressed in her Centennial Reminiscences: "As years went by, we all became homesick, and had a longing to become one church again; and kindly Providence and wise leaders in both churches brought this hoped-for victory into fulfillment."

On October 14, 1922, at the General Conference in Detroit, Michigan, the consummation took place. So came into existence the denomination known for twenty-four years as The Evangelical Church.

After five more years of "careful study and wise adjustment," on March 31, 1927, the Illinois Conference and the Illinois United Conference met separately in Naperville for the last time—the Illinois Conference at First Church, the Illinois United at Grace Church. That evening in Pfeiffer Hall a "merging" ceremony occurred, marking this as a time for joy and gratitude on the part of many people from both congregations. Now the two churches were again in the same conference, having the same bishop, presiding elder, and other conference officials.

Miss Bucks has expressed the feeling shared by many on that eventful evening: "What a time of rejoicing! I can never forget the happy event and how the reality of the blessed victory thrilled our inmost being. I am so thankful I could be present at this blessed meeting." From that time on, a much more cordial and cooperative spirit has existed between pastors and congregations.

* * * *

During these decades of union and expansion in the early 20th century, the Woman's Missionary Society (now the WWS) was "a very much alive society, truly missionary, with a strong sense of mission in its programs and in all its activities." Ethel Spreng, a long-time national leader in this organization, told an amusing incident in connection with a yearly election of officers:

Mrs. August Muench was a colorful personality, with strong convictions, and she never lacked the courage to emphasize what she earnestly believed in. One such con-

viction was that nominating committees were all wrong. People should be permitted to vote for the person of their choice and not told whom they could vote for.

Now it so happened that it was time for the annual election of the Society. Some of the women had thought beforehand that Mrs. G. B. Kimmel would be just the right president and talked to her about it. But she had said she could not possibly serve as president at that time. However, they thought she could be persuaded to change her mind. So word was passed around and she was elected on the first ballot. She said again, firmly, that she could not accept the election, and asked them not to vote for her again. They still tried to persuade her, but she finally convinced them that she meant what she said. Then what to do? There was no second choice offered, so the women were told to cast their ballot for the woman of their choice. The result was that nearly every woman there received at least one vote. They voted again several times, but no one was found willing to take the responsibility. Then it was that Mrs. S. J. Gamertsfelder rose up and expressed her conviction that it was too bad that in all that group of fine young women, all members of the WMS, and capable, there was not one consecrated enough to be willing to serve the Lord in this position of leadership in His work. There was silence when she sat down, and then another ballot was called for. Yes, you guessed it. Mrs. Gamertsfelder was unanimously elected. By that time it was 5:30 of the clock. At the time of the next year's election, a nominating committee was appointed!

Some strong-minded women in the earlier days of the Missionary Society objected to having the money they had earned and collected put into the general budget of the church, as many of the men thought should be done. Under Mrs. Solomon Gamertsfelder and Mrs. E. M. Spreng the women won out and were able to say where the money should be spent.

Also sponsoring and promulgating various projects both social and ecclesiastic during these same decades of the 20th century were some strong and well organized Sunday School classes. This was a period of enthusiastic work in Sunday Schools all over the country in most Protestant denominations. This part of the work of the church could be ably done by laymen, who were often encouraged by their pastors.

The oldest organized classes in the Evangelical Association Sunday Schools in Naperville were the Sheal and the Berean. Both originated

in the College Chapel Sunday School before the union of the English and the German congregations. A class of young women, taught by Mrs. G. W. Sindlinger, had been meeting regularly for seven years or more before they organized about 1906 as the Sheal class. Mrs. Sindlinger was a much loved and a devoted teacher. Some of the women who succeeded her were Mrs. G. B. Kimmel, Mrs. McKendrie Coultrap, and Mrs. L. H. Seager. It was much later before this class of women chose to have men as their teachers—even college professors!

The Berean class of men and women was organized under the pastorate of Reverend George Manshardt in 1906, with Dr. S. J. Gamertsfelder as its first great teacher. The name for the class owes its origin to Acts 17:10-12. (Look it up!) The Bereans were a people who received the word of Paul "with all readiness of mind, and searched the scriptures daily, whether those things were so." All through the years this class has been known for its serious and scholarly Bible study, under outstanding leaders like Bishop Spreng, Reverend F. W. Umbreit, and Professor W. H. Heinmiller. Its average high attendance surpassed all other classes for many years, with the exception of the Immanuel Class. At one time each of these two classes reached a peak of eighty-five.

Both the Sheal and the Berean classes helped in various church projects, local and general, and furnished many teachers for the Sunday School, as well as superintendents of many departments.

Not long after the building of the new church there was a noticeable increase in attendance at Sunday School. In 1913, the enrollment was 644. By 1915 it was over 700. One local commentator remarked: "The Sunday School rooms blossom as the rose after the uniting of the German and the Chapel Churches."

Much encouragement was given the Sunday School movement by Reverend Schutte and by Reverend F. F. Jordan, who held the pastorate for two years (1914-1916) after Reverend Schutte's death. Reverend Jordan was also a bilingual preacher of great evangelistic force. One of the church ladies of today, who was a Sunday School girl in those days, called him a highly emotional man "who was tall and thin and who used to get his arms and legs all twisted up in his earnestness to put across a point." The children found him fascinating.

In 1912 two other classes were organized: the Immanuel Bible Class for men and the Sigma Zeta Class for young unmarried men. The Immanuel Class was organized under Judson Gamertsfelder and was soon competing with the two earlier classes in enthusiasm and attendance and in promoting church and social projects. This friendly rivalry continued through the succeeding decades as the Immanuels also strove for scholarly leadership under such teachers as Dr. Kimmel, President of Evangelical Theological Seminary and Dr. E. E. Rall, President of North Central College.

There was enthusiasm also for social and manual projects. These men had monthly dinners which they themselves prepared. Once a year, on Valentine's Day, wives and sweethearts were allowed to invade this masculine sanctum! There were many projects of shared manual labor, such as the building of the twenty-two plywood tables still being used for dinners and pot-luck suppers.

The main spirit behind the organization of the Sigma Zeta Class for "grown-up boys" was W. W. Spiegler. At the Old Brick Church for a number of years he had been teaching the young men's class of post-high school age, and he combined this with a group from the College Sunday School in 1912. Gordon Gamertsfelder, John Schutte, and Milton and Wesley Stauffer were among the early members. There were also young men from families outside the church membership. This democratic group never became very large because as soon as a man married he was dismissed from the class! It was "Gordy" Gamertsfelder who elicited the help of his classically educated father in changing the chosen name for the class, "Life Savers," to Sigma Zeta. These were the days when Greek letter names for all kinds of organizations were filtering down from academic levels!

Much of the inspiration and leadership for this class came from three outstanding and dedicated men, each of whom gave years of teaching and guidance: W. W. Spiegler, J. N. Lehman, and Lester Schloerb. Besides the class sessions on Sunday mornings, for which they made hours of preparation, there were over-night trips to camp grounds and river sites as well as summer vacation trips to Lake Geneva and Lake Wawasee.

The Forward Movement apportionment for First Church in the five years following World War I was \$9,000. The church actually raised over \$25,000! Almost unbelievable, but so the Church Record Book relates.

With all this enthusiasm and growth in numbers, including many other classes in many departments, it soon became evident that the size of the rooms and the facilities available were absolutely inadequate. There were at least eight classes of college students alone: one each for freshman, for sophomore, for junior, and for senior men; one each for freshman, for sophomore, for junior, and for senior women. Later the classes were not so arbitrarily segregated when there were fewer college students attending Sunday School. Many of the teachers were on the college or seminary faculties, including Professor Thomas Finkbeiner, one of the most popular teachers both at college and at the church. It is impossible to evaluate the contributions of these faculty families to the life of the church in many departments during these decades. The Sunday School continued to develop, however, in spite of physical handicaps.

According to the Jubilee Church Book, the years of Reverend A. J. Boelter's pastorate (1916-1921) were prosperous from a financial standpoint: "A debt of \$9000 was wiped out. All local and general obligations were met in full."

The pastor's salary was raised from \$1300 to \$2100. All of this was during and after World War I. To quote again from the Jubilee

Church Book: "During our National Crisis . . . this church proved herself loyal and patriotic to a remarkable degree. This was evidenced by the large sums of money which were contributed for the support of our government, for the benevolent and philanthropic institutions, and especially through the large contributions of many of her best and noblest young men to the services of their country. The heroism, the unselfish service, the sacrifice and love for humanity of her 223 brave young men will be cherished as a sacred memory by every member of the church."

* * * *

In 1921 Reverend Rolland Schloerb began his seven-year tenure at First Church. A man with liberal views and scholarly interpretations, yet he could talk without offending those who were more (or less!) orthodox in their thinking.

The diplomacy of Dr. Schloerb can be epitomized in one short story. In the twenties, a very young faculty couple bought a new car. It was their first. Spring roads, though full of ruts, mud, and pitfalls, were enticing. Three Sundays in a row the young couple took to the unpaved, uncluttered highways, "without benefit of clergy." The next week Dr. Schloerb came calling. After a pleasant conversation, in which Sunday driving was never mentioned, Dr. Schloerb said to the bride, "I understand you have been trained as a teacher. We have a lively Junior Class without a teacher just now. Would you fill in for a few Sundays, starting next Sunday?" Of course she would. She did—and has been busy in some phase of Church School work continuously ever since.

His awareness of the "doings" of the young people of his congregation coupled with his concern for promotion of a superior Church School program made Dr. Schloerb the logical guiding force for the building of a new Educational Unit.

A new unit was becoming a great necessity. Classes were being formed as the need arose. Two classes for women had been organized in the early 20's: the Work-to-Win, in 1920, and the Fidelis Class in 1923.

At its peak enrollment the Work-to-Win Class numbered around fifty. For many years the membership was enlarged by the wives of seminary students. Mrs. Naninga, mother of Mrs. Wilber Harr, was the first teacher of the Work-to-Win Class. Later, Mrs. Solomon Gamertsfelder was the beloved and inspiring teacher for thirty years.

The women believed in calling at homes in the parish, and one year thirty-five women made 500 calls. The strong missionary spirit in the class resulted in many contributions overseas, in money as well as in food and clothing. They also presented the local church with innumerable furnishings, especially the altar and the Bible which are now in the chapel, given in honor of Mrs. Gamertsfelder. Mrs. Elizabeth Wahl, who with her husband, the late Carl Wahl, was a missionary in China, is now teacher of the class.

In 1923, at the suggestion of the minister, Rolland Schloerb, and the officers of the Sunday School, a class was organized for the single

women. Through the years this Fidelis group has averaged from twenty to thirty members, willingly participating whenever called upon in various departments of church and Sunday School. A few of the original group are still in the class; many have died, moved away, or married. But through all these years the teacher first chosen is still teaching. Ethel Spreng, daughter of Bishop S. P. Spreng, herself says: "They have endured with admirable Christian grace the same teacher for lo these many years, from the beginning even unto this day." Other members of the class acknowledge her as the hub which holds the spokes together.

The first project of the class was a pledge of \$250 to the Building Fund for the Educational Unit. The first large White Gift was a wheel chair for Charlotte Marous of the Little Flower Shop, one of their own group. This cost \$100 at a time when that meant a lot of money. Part of their White Gifts were often sent to missionary friends such as Marie Gocker and Lois Kramer.

Program of the Dedicatory Services of the First Evangelical Church at Naperville, Illinois, February Twenty-First to Twenty-Sixth, Nineteen Hundred and Twelve.

PASTOR—W. A. SCHUTTE

WEDNESDAY, 7:30 P.M. English Sermon

REV. W. B. RILLING

Presiding Elder Naperville District

THURSDAY, 7:30 P.M. German Sermon

REV. F. F. JORDAN

Presiding Elder Chicago Division

FRIDAY, 7:30 P.M. Sacred Concert by the Choir

SUNDAY, 9:30 A.M. German Sermon

BISHOP S. P. SPRENG

SUNDAY, 10:30 A.M. English Sermon

PRESIDENT L. H. SEAGER

SUNDAY, 2:30 P.M. English Sermon

BISHOP S. P. SPRENG

SUNDAY, 7:30 P.M. Mass Meeting

Address by Rev. L. C. Schmidt

Sermon and Dedicatory Services by Bishop Spreng

MONDAY, 7:30 P.M. Organ Recital

Mr. William E. Zeuch, Chicago

Encouraged by the sound financial background and by the success of both private and public solicitation, the congregation finally decided in 1923 to erect the badly needed building. They chose a large building committee of sixteen members, with Professor M. E. Nonne-maker as chairman. They made two requests of the Illinois Conference of that and the following year: first, for permission to buy adjoining land for the building site; second, for permission to mortgage the church property to cover a loan of \$20,000. Both requests were grant-

ed. Pledges for the new addition amounted to \$31,500 in 1924. Perhaps part of the success of the fund-raising campaign can be attributed to the publication and distribution of a small pamphlet, "Story of a Sunday School," in which the author (Beulah Tillitson Dwinell) pictured for the primary and children's departments a crowded environment where "the walls are dark, the air is damp, the light is artificial, the floor is uncovered cement; everything but the children seems lifeless!"

Mrs. Dwinell, Superintendent of the Intermediate Department, and Mrs. Thomas Finkbeiner, Superintendent of the Primary Department, did not come into the new building. Mrs. Finkbeiner, who had spent endless hours in the planning of the new building once said, "Like Moses, we led them to the Promised Land, and then let someone else take over."

The building of the new unit meant the enlargement of all phases of Sunday School work. Instead of having to meet in the kitchen, in a curtained-off area of the dining room, or the furnace room, each department now had a beautiful assembly room and individual classrooms to accommodate the nearly 1,000 pupils. This plant was one of the most modern and advanced Church School units (note use of the progressive term, *Church School*, rather than the time-honored *Sunday School*) in the entire denomination, and visitors came daily to look over the facilities.

* * * *

Professor M. E. Nonnamaker was the General Superintendent when the new unit was dedicated in 1925 by Bishop S. P. Spreng. Other officers included: August Ritzert, August Muench, the three Broeker brothers—Lester, Milton and Willard,—Albert Klingbeil, Professor Heinmiller (Missions), Mrs. E. N. Himmel (Temperance), F. Theiss (Home Department), Naomi Manshardt and Mary Lenz (pianists), Esther Tarnoski (orchestra), H. C. Urbaurer and Floyd Shisler (ushers), Miss Edith Smith (Senior), Reverend Carl Heinmiller (Young People). Professor H. R. Heininger, Superintendent, and Floyd Bosshardt, President (North Central Students), and Professor J. S. Stamm (Adult).

The opening services for all Church School classes above intermediate age were held in the sanctuary. Orchestra, pianists, and ushers were all an essential part of this adult "opening" program. The assistant superintendents of the Church School took turns in preparing the opening devotionals.

The younger children of course were happily meeting in their own individual departments. The superintendents who began the work in the new building were: Mrs. Amelia Umbach (Cradle Roll), Mrs. E. E. Rall (Beginners), Mrs. E. E. Domm (Primary), Mrs. J. S. Stamm (Junior), Mrs. D. W. Staffeld (Intermediate).

Many people had contributed hours of labor in decorating and furnishing the rooms. The ladies had made all the drapes by hand. Dr. Schloerb, Mrs. Rall, Mrs. Freda Druschel, and Mrs. Domm were delighted to go into Chicago to Lyon and Healy's to buy pianos for the Sunday School rooms. The chairs and tables were designed to fit



CENTRAL PARK

Community Evangelistic Meetings held here in summers around 1910 and Sunday Evening Services before outbreak of World War II.



First Evangelical Church
without Educational Unit.



Reverend W. A. Schutte



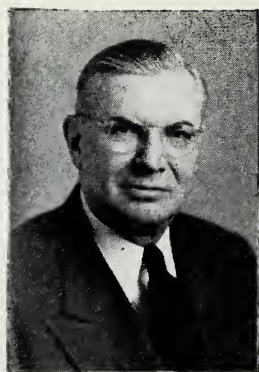
Reverend F. F. Jordan



Reverend A. J. Boelter



Reverend Rolland Schloerb



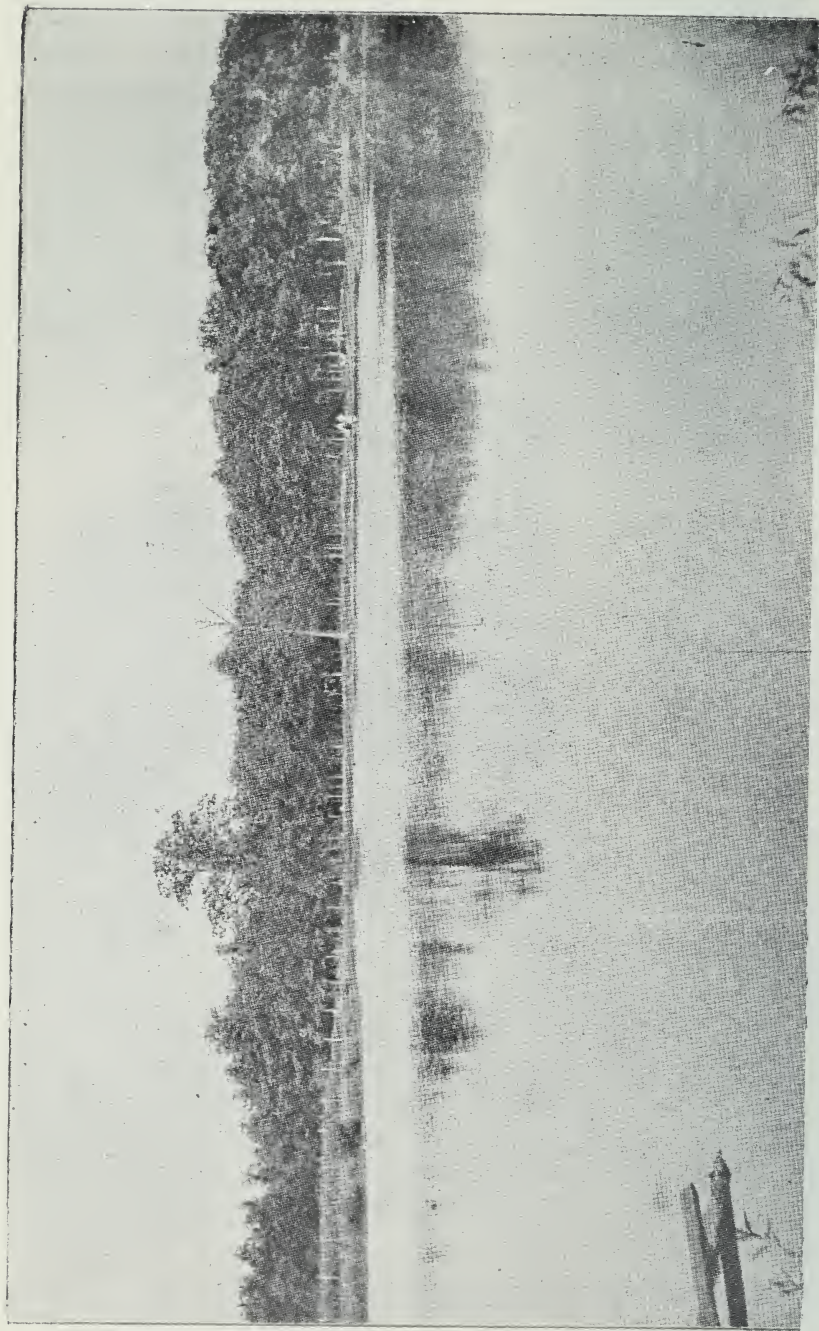
Reverend William Grote



Reverend Dewey Eder

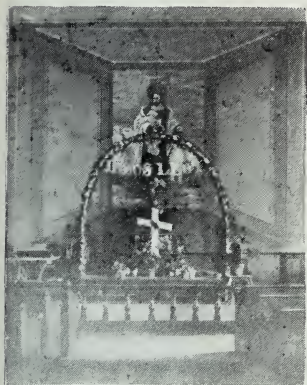


First Evangelical Church with Church School Building



Brossman's Lagoon (the slough) at west side of Naperville Camp Grounds—1905

JUST BEFORE 1910 MERGER



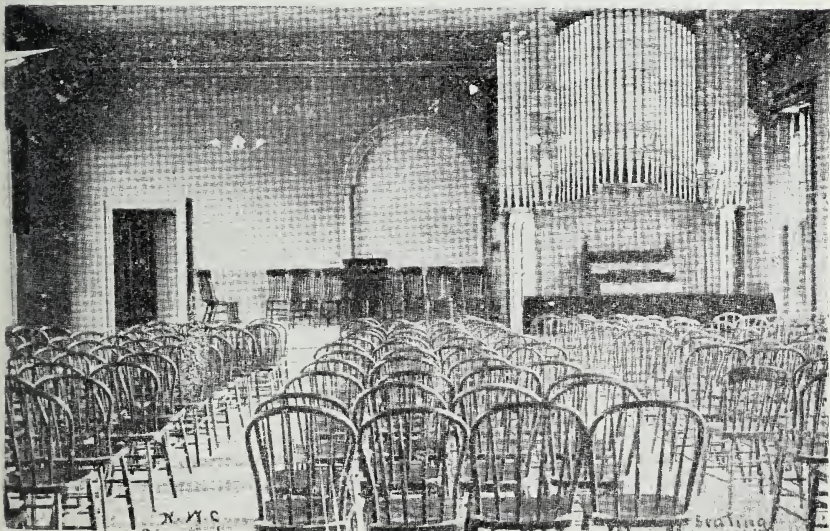
Sanctuary of "Old Brick Church"



G. W. Hallwachs
Pastor of Zion congregation



Reverend George Manshardt
Pastor of
College Chapel congregation

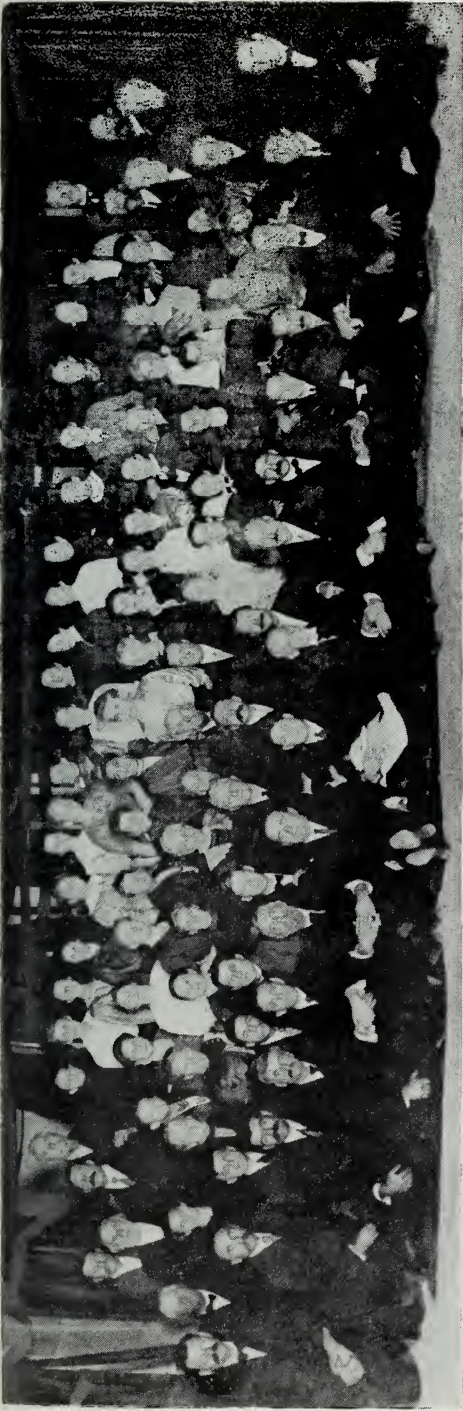


Sanctuary—Chapel of North-Western College



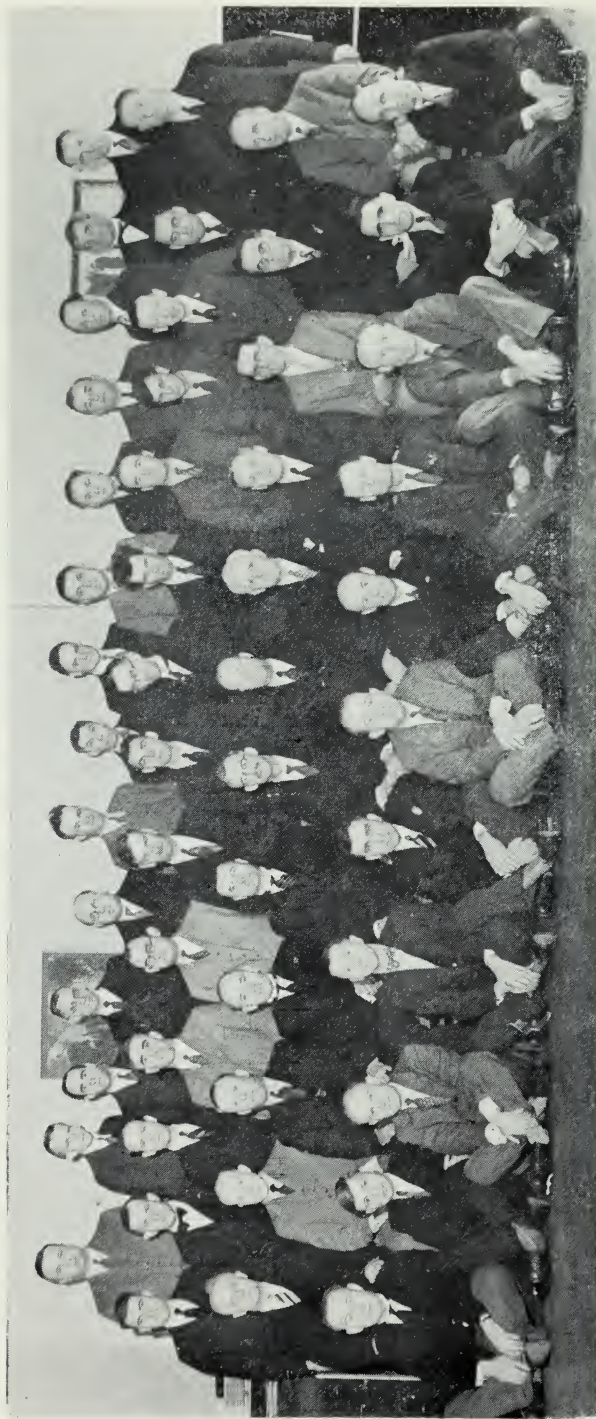
SHEAL CLASS — 1908

Bottom row: Lulu Leitenberger, Emma Stauffer, Miriam Knies, Cora Berger, Jessie Cowles Krug, Alma Vaupel, Bertha Schutz Shisler. Mrs. G. W. Sindlinger, Teacher. Top row: Lily Weiss, Edna Bomberger, Lulu Umbach, Mary Brown, Netta Schutz, Mabel Gamertsfelder, Lillian Arends Priem, Lila Johnson, Lela Berry, Effie Berger.



BEREAN SUNDAY SCHOOL CLASS, 1907

Front Row: Lewis Goehring, John Guither, Carl Broecker, John Hedinger,
F. W. Umbreit, Schultz, Shafer, Oscar Goehring, August Muench, W. A. Schutte, Claude Seyfrit and baby Lucile, A. C. Geggenheimer, Henry Cowles Smith, M. E. Nonnamaker, John Rice, Levi Goehring, J. E. Manshardt, Gottfried Stecker, H. V. Powell, Jr., Cosby, Herman Jordan. 2nd Row: Fred Kailer, Mrs. Schultz, Mrs. Shafer, Mrs. Buitner, Mrs. John Hedinger, Mary Rapp, Mrs. Baumgartner, Mrs. F. W. Heidner, S. J. Gamertsfelder (Teacher), George L. Wicks, Mrs. H. C. Smith, Mrs. W. A. Schutte, _____, Ida Long, Lillie Cosby, Phoebe Powell, Peter Ruch. 3rd Row: John Arends, F. W. Heidner, _____, Mrs. Loose, Mrs. John F. Weiss, Mrs. Herman Jordan, Mrs. Oscar Goehring, Mrs. August Muench, Mrs. S. P. Spreng, Mrs. Levi Goehring, Mrs. Randall, Mrs. M. W. Coultrap, _____, Susan Fraley, Mrs. W. A. Stauffer, Mrs. Hobert, Mrs. L. M. Umbach, Lillie Weiss, Mrs. John Harter, John Harter, Joseph Ranck, Stallbaum, H. V. Powell, Sr. 4th Row: S. H. Schutz, Mrs. Lewis Goehring, _____, Mrs. J. E. Manshardt, Mrs. John Rice, Gertie Rickert, Clara Rickert, Mrs. F. W. Umbreit, Miss Hashider, Mrs. M. E. Nonnamaker, Mrs. George L. Wicks, Mrs. Milhauser, Mrs. Gurwell, Mrs. Joseph Ranck, Mrs. Kletzing, Lillie Burburg, Mrs. Claude Seyfrit, M. W. Coultrap.



IMMANUEL CLASS — ABOUT 1930

Row 1: Willard Muehl, Myron Hosler, Oscar Beyler, Earl Koe hler, C. E. Erffmeyer, Paul Peterson, Ralph Schwab, William Spiegler, Judson Gamertsfelder, George Leuning, G. E. Oliver. Row 2: Rev. Roßesiler, Ralph Spreng, Fred Boebel, Walter Straw, W. E. Grote, E. E. Rall (Teacher), George Wicks, G. B. Kimmel (Teacher), Charles Schuler, E. S. Evans, S. A. Reik, E. E. Miller. Row 3: Reuben Schultz, Fred Gallow, Dan Martin, William Scherer, August Ritzert, Fred Riese, Walter Faust, Floyd Shisler, Milo Kiltz, Henry Willming, Carl Finkbeiner, Milton Spiegler, S. L. Law, Frank Enck. Row 4: Fred Kluckhohn, Don Jamison, Emery Martin, Arthur Goodge, Ernest Hein, Ira Oertli, Walter Knosher, Walter Juhnke, Alvin Tarnoski, Al Peterson, Elbert Kailer, Elmer Brown, Oscar Goehring, Jack Maier.



RELIGIOUS EDUCATION (released time from Public Schools) about 1925-1926

Row 1: Robert Clark, Jim Eisele, Everett Gash, Walter Riese, Leland Stafford, Dick Eisele, Gordon Clark, Billy Moyer, Bill Hodel, Jimmie George, _____.

Row 2: Lillian Knosher, Rose Hodel, Dorothy Goodge, Mildred Riese, Peg Hobert, Virginia George, Evelyn Luebke, Sylvan Everson, John Leesley.

Row 3: Gordon Collins, Eugene Rikli, Carolyn Beebe?, _____, Ken Beebe?, _____, Audrey Truitt, Joyce Stiefbold, Betty Staffeldt, _____.

Row 4: Billy Heinmiller, _____, Chuck Urbauer, Paul Stiefbold, _____.



SIGMA ZETA CLASS—ABOUT 1940

Front row: Lester Schloerb (Teacher), Glen Peterson, Joyce Lehman (Teacher), Marvin Thompson, William Heinmiller, William Murr, Armon Stover. Row 2: Oliver Kreimeier, John Epp, Ernest Hein, Herbert Hofert, Guy E. Oliver, Jr., Edward Rall, Robert Koehler. Row 3: Walter Riese, Walter Warfield, Charles Urbauer, Harold Riebel, Robert Falkenstein, John Little.

each age group. Ample blackboard space in each classroom produced an excellent teaching situation.

Miss Laura Libutzki, who was one of the college librarians, liked to tell a story about the use of the blackboard in her classroom. One Sunday when the children were "wiggly" and inattentive, she said, "I can't understand what is the matter with you boys and girls today. Last Sunday you were unusually good. Today you are creating a big disturbance."

A second-grader raised his hand. "Miss Laura," he explained, "last Sunday you wrote on the board:

'Be still and know that I am God'.

Today you wrote:

'Make a joyful noise unto the Lord,' and that's what we're doing!"

Bishop Seager loved to tell stories on himself. One of his favorites concerned an experience as a young preacher officiating at a wedding. Evidently the people waiting to witness the ceremony had decided to amuse themselves by singing. Just as he came through the door at the head of the wedding procession, they were chanting: "See the hosts advancing, Satan leading on!"

During this period, Professor E. E. Domm, head of the Bible Department at North Central College, took over the Religious Education work of the Church School, and many of the most modern concepts of teaching and lesson planning were put into effect. New superintendents replaced those who moved away and the work continued in a most satisfying manner.

One of the vigorous growths took place in the Intermediate Department. Mrs. Willard Muehl, who had been appointed superintendent, had great ability at organization and a real vision of what would attract Junior High pupils. The department was named J. O. Y. (Jesus first, Others next, Yourself last). The department theme song was the lively and singable, "For there is joy, joy, joy down in my heart." There was a coordinated morning and evening program. This antedated by many years the unified type of program which our General Church advocated at the merger.

As there was no Junior Choir at this time, the J.O.Y. donned white surplices and served in that capacity as needed. An orchestra, original playlets, and the giving of well-planned teas and programs for such times as Mother's Day, kept the creative young minds functioning. These activities were all worked out in committee sessions, and youth participation was at a maximum. An excellent teaching staff made the Sunday morning programs stimulating and challenging.

* * * *

Contributions and pledges had come readily for the new building.

In 1927 the Ladies Auxiliary gave \$400 for the Building Fund. Contributions from 929 others (including 179 college students) amounted to \$13,648.69. In all, a sum of \$14,048.69 was applied to the reduction of the building debt that year.

All of which is an important reminder that a necessary part of any organization is the treasurer or committee or board that looks after the financial affairs. Back in Zion Church in 1908 a Committee on Stewardship was appointed, with W. W. Spiegler as chairman of the eight men. He must have been a good business man, for he held the position through the union with Chapel congregation, through the building of the new church, and through the additional building project in the early 20's. Then under the tenure of Reverend Schloerb, a Board of Stewards was organized with John E. Manshardt as First Steward. Under his guidance, "counting teams were established, a new set of books was ordered, and the Every-Member Canvass was begun." The giving of envelopes to children was adopted at this time also and received wide support.

An outside problem which was to grow to such immense proportions on "Piety Corners" that today there is no possible solution to it, began to raise its head already in 1927—The Parking Problem! This was discussed frequently in trustee meetings. Also, the day of automation was at hand, and the purchase of a mimeograph machine was debated.

A Weekday School of Religion was begun in Naperville in 1927 and First Church enrolled 110 pupils and contributed \$2085.00 toward its support.

The church was prospering and enjoying a great feeling of unity and spiritual completeness when the sword of the seven-year rule fell. Many plans were developed to try to change or circumvent the Church dictum which said that seven years was as long as a minister might serve one congregation. Some of the plans offered (publicly and privately) were: insist that First Church is legally the College Church and therefore exempt; have Big Woods join our congregation and then there would be a different form of organization; start an Eola mission church and let Dr. Schloerb serve both churches; or just plain refuse to abide by the rule and insist that Conference return him to First Church. With the clear-eyed, above-board candor and integrity which had so endeared him to his people, Dr. Schloerb said, "Either I am returned because Conference wills it or I shall have to go. There will be no subterfuge or evasions." Since Conference did not deem it possible to make an exception of First Church, Dr. Schloerb answered a call to the Hyde Park Baptist Church of Chicago. He served this church with great distinction and became one of the eminent churchmen of America.

* * * *

With the going of Dr. Schloerb, the search was on for someone to fill his place. The Reverend William E. Grote, who had served successful pastorates in Illinois and one briefly in California, was appointed in 1928. He was serving in Kankakee at the time and that congregation was greatly perturbed at losing Mr. Grote.

The personality traits of thoughtfulness and concern for people

which had enriched the lives of members of former congregations were evidenced many times and in many ways during Depression Days.

The horror of hungry children stalked across the land, and Naper-ville was not spared. A "Soup Kitchen" was established in the old Electric Light Plant on River Street in 1929 and First Church members contributed generously—heaping supplies of vegetables from their gardens, small gifts of money for soup meat (even small gifts could well be called generous in those days), and hours of time. The children sat at long clean tables and ate their bowls of soup at the Electric Light Plant, and then in little tin buckets carried some home. Mr. Grote gave himself unstintingly to this relief work.

Later, the closing of the banks came as a shock to many in the congregation, but to one couple who were momentarily expecting the arrival of their second child, there was an added element of fear. Not one word had been said to the minister, but on the Sunday evening after the declaration of the bank moratorium, Reverend Grote arrived at the home of his young parishioners. He took from his coat pocket a handful of change and a few bills and laid them on the dining room table.

Would you like to know why the attendance in Immanuel Class soared to an average of seventy every Sunday in the 1930's? The class was divided into eight teams and the captains of each group would call their members each week, urging their attendance on the following Sunday morning!

"This is all there was in the loose offering," he said, "for most of our congregation had very little money on hand, but I feel that your need is greater than anyone else's right now."

No counting. No saying, "Pay it back as soon as you can." Complete trust and understanding. A few months later the healthy boy who was baptized by his "benefactor," had an "E" in his name which was the same "E" as in W. E. Grote!

Sunday evenings after the church service, families liked to "drop in" at the Grote home. Big bowls of hot buttered popcorn served by Mrs. Grote, a most gracious hostess; games devised and toys supplied by parsonage daughters, Nancy and Lois, to amuse the visitors' children; and the warm, hearty welcome and good conversation supplied by Reverend Grote, made these Sunday evenings memorable. Money was in short supply but love and good fellowship abounded.

* * * *

During these days the church budget was radically reduced. Earlier when the stairway to the parsonage was reported unsafe, the Church Council had decided to build a new parsonage. Now, partly because of the Depression and partly because many people saw beauty in the old building, the funds for this purpose were discontinued.

Despite the terrible shortage of money, however, the indebtedness on the new educational unit was somewhat reduced. By 1933, the Ladies' Auxiliary had given \$4500 toward the Building Fund.

The pastor's study, which had been in the small room upstairs behind the pulpit, was moved to the room at the east end of the south corridor on the first floor. There was no church secretary. The mimeograph machine had been purchased and the Sunday bulletins were now being mimeographed at the cost of about \$7.50 a week. The work was done by high school girls.

In spite of economic difficulties, however, weddings were still going on. Among the church weddings performed by Dr. Grote was that of Reverend John R. Bouldin and Miss Grace Byas, daughter of the District Superintendent, A. H. Byas. The Superintendent's home in Naperville, which is located next door to First Church parsonage, was the home of the bride. Interestingly enough, Grace Byas Bouldin is at the present time again living in the "D. S.'s" house, this time as the wife of a (now called) Conference Superintendent. Dr. Bouldin is serving the Northern District of the Illinois Conference.

The German service had continued through the years but now the pastors who had been conducting the services had either died or become unable to serve. As there were still quite a number of older people, however, who wanted to worship in the German language, Dr. Grote took over this early morning service. The place of worship was changed from the sanctuary to the large room with the stained glass windows across the hall.

Much material and labor were donated during these years. August Ritzert refinished the pulpit furniture—the huge, solid square chairs and pulpit—to match the woodwork. George Wicks donated wood veneering to cover the balcony front. The sanctuary was redecorated at a cost of \$1723 and for three Sundays the services were held in Pfeiffer Hall. The Ladies Auxiliary gave \$750, which with the Rally Day offering of \$835 nearly covered the cost of decorating.

When Rev. F. F. Jordan introduced newly acquired members to his congregation, he would often say: "Now Mr. R is a good carpenter; Mr. W would do a good plumbing job for you." Just a friendly gesture, as the good man was really concerned for his parishioners.

The Church School classes were serving in many ways. The Sheal Class had for a number of years taken care of the choir robes. The Work-to-Win Class provided facilities for the production of plays in the basement of First Church. The Bereans had an acoustican system installed. A new class for young women was formed called Sigma Omega Sigma, in the good Greek tradition. The letters, S. O. S., stood for "Smile, Obey, Serve." The officers elected were Marian Quantz, President, Wilma Hofert, Vice-President, and Helen Lueben, Secre-

tary-Treasurer. Dr. Riebel, General Superintendent, reported a general Church School reorganization was in progress in 1935.

Money during these years was exceedingly scarce, but members of First Church were not denied the privilege of hearing the great leaders of this era. These were the years when the bond between the college and the church was very close, and all the college programs were listed in full on the church bulletins. Even the regular chapel services were given much space. Some of the speakers at Pfeiffer Hall were Reinhold Niebuhr on "The Crisis in Western Civilization", Kirby Page, Sherwood Eddy, "Dad" Elliott, Dr. Edgar Goodspeed, and Dr. L. M. Sweet.

The Mayers brought the insight and breadth of their vision to the missionary program of First Church. The Woman's Missionary Society, Young Woman's Missionary Circle, and The Mission Band all benefited from the concepts of the indigenous church which Dr. Mayer was already foreseeing. A week's special services were conducted by Dr. Mayer, three days of which were in Grace Church. Later, upon his return to Japan, Dr. Mayer became active in the Kingdom of God Movement in Japan, of which the world-famous Kagawa was the leader.

Ethel Spreng told us of a later incident in connection with the Woman's Missionary Society and Dr. Mayer:

Reverend Eder received word that the Paul Mayer family, missionaries in Japan, would soon be coming home on a year's furlough and would like to make Napperville their headquarters. Could a house be found for them? Mr. Eder at once took up with the "ever-ready" women of the WMS, and they went to work right away. They found that the district house next to the parsonage would be vacant that year. So an invitation was given to the women of the Grace Church WMS to join us in the project. They readily agreed. An SOS was sent out through both societies for good used furniture, beds, tables, chairs, rugs, dishes, kitchenware, curtains, drapes, and everything needed to furnish a house. The response was heart-warming. Women from both societies were enlisted, and the enthusiasm was catching. With much scrubbing and cleaning and painting, in an amazingly short time there arose before us a beautifully furnished house, with everything for good housekeeping and comfortableness. It was most inviting. Some of the women thought it was nicer even than their own homes. And the real joy of all working together can hardly be expressed.

Needless to say, Dr. and Mrs. Mayer and their family were indeed delighted, and both Grace and First Church felt that the Mayer family belonged to us all.

* * * *

In 1934, the General Conference of the Evangelical Church saw fit to remove entirely the seven-year limit, but since it did not become

effective until October, 1935, it was too late for Mr. Grote to stay on at First Church.

At the farewell party for the Grote family in May, 1935, many members remembered with tenderness the kind and often unconventional and warmly human relationship with their pastor. In the minds of President and Mrs. E. E. Rall was a picture which Mrs. Rall described with vividness more than thirty years later:

“As I remember it, Edward (the Rall’s twelve-year-old son) was quite ill with nephritis when his age group joined the church. Later, when Mr. Grote was ill for some length of time, my husband and I were visiting him and we spoke of Edward’s missing the service. He suggested we bring Edward to his house and he would have the service there. So Edward joined the church in Mr. Grote’s bedroom. Just Ed, Edward, Mr. and Mrs. Grote and myself. It was a sweet, simple and impressive service.”



CHAPTER

V.

SOCIAL GOSPEL

On May 12, 1935, the Reverend Dewey R. Eder began his ministry at First Church. Across the top of the bulletin which he carried into the pulpit with him that first Sunday he had carefully written, "Acoustician!" Just to be sure he wouldn't forget to turn it on!

This desire to have the service flow smoothly never changed during his seventeen years of work at First Church. Everything was methodically planned so that there were as few distractions during the worship service as possible. Regular church goers eventually became aware that a discreet touch of a folded white linen handkerchief on Mr. Eder's forehead meant, "Please, some ventilation. It's stifling in here!" The ushers always got that message, and others, probably, which the congregation never caught onto! This concern for a smooth-running organization was felt in all areas of the church at work.

On May 26th, just after the Eders' arrival, one of the all Church School pageants, written for First Church, but published for use in the entire Evangelical denomination, was presented. This pageant was called, "Ambassadors of Peace," and it seems a strangely appropriate title, for Mr. Eder's entire ministry was encased in a firm webbing of the struggle for peace and the effects of the aftermath of war.

The social gospel was making its impact upon our culture, and Church pageantry reflected this. First Church young people became world symbols in "Ambassadors of Peace." John Riebel was World Missions; Charles Daniels, Mars, the god of war; Lola Fuhrman (Hornback), the Church; Muriel Sievert (Connors), Peace. The children's departments under their superintendents, Mrs. Rall, Mrs. Domm, Mrs. Fisher and Mrs. Muehl, all participated. Betty Lou Phelps (Reichenbacher) and Mrs. Henry Moy directed some of the groups representing missions in Africa and China. Mrs. Paul Mayer helped with the historic Japanese and American Doll-Exchange scene. The sanctuary and chancel were beautifully decorated by the Fidelis and Sigma Zeta Classes with Gordon Gamertsfelder as Chairman. Bishop S. P. Spreng impersonated a German minister and Mr. Klingbeil led the group in German songs. Karl Hochradel, a German student from the college, participated.

The German scene in the pageant was one in which the theme reflected the statement which the Committee of Reference and Counsel of the Foreign Missions Conference of North America had made in their Fortieth Annual Report. The German Christians had said they felt an unbearable burden because "the treaty of Versailles forced the representative of their nation to sign the declaration that Germany alone was to blame for the World War. . . ." The Conference of North America tried to bring Christian understanding in their statement, ". . . While conscious of incompetency to deal with any of the political implications of the question, which we approach only by reason of common spiritual concern with our German brethren, the members of the Committee of Reference and Counsel take this opportunity of expressing the judgment that the World War was the inevitable outcome of historical national rivalries which found expression in competitive military and naval armaments; and state their conviction that for the existence of these rivalries and their inevitable result in the World War, no single nation can justly be declared solely responsible."

Rev. A. J. Boelter had his own particular methods of recruiting. He was much interested in individuals and families. Often when he was visiting in a home he would say to a talented child, "Johnny (or Susie), you certainly are cut out to be a missionary!" And Johnny or Susie would feel the call immediately!

It was in the midst of these attempts on the national and local level to heal hurts and assuage breaches made by World War I that Mr. Eder began his ministry at First Church. But it was also in the midst of the sowing of Hitler's seeds of World War II. Almost at once First Church began to feel the depth of Mr. Eder's conviction that the Church Universal must assert itself aggressively on the Peace road.

We find many topics all through the church reflecting Mr. Eder's concern. Dr. Heininger in 1936 spoke on: "If Jesus Had Been a Militarist." Youth groups were selecting such topics as: "What Are Some of the Causes of War?" "What Keeps the War Tree Green?" "War and Its Horrors."

Thought expressed in the bulletins were slanted toward this passion for peace—e.g., Sundays of November, 1936:

Next Sunday morning: "Christians But Not Pacifists???" Are you ready to put your convictions on record against war?

and

Have you signed your pledge for PEACE? See your pastor if you wish to do so.

While the undercurrent of peace seemed to run through all channels of church life, other social issues were receiving their measure of

attention. After the repeal of Prohibition in 1933, the liquor problem was again before the public. Speakers such as Mrs. Ida B. Wise Smith, National President of the W.C.T.U., Dr. Albion Roy King, who spoke on: "The Psychology of Drunkenness," and Dr. Tripper of the Keeley Institute, were presented. Professors from the science department at the college spoke frequently to youth groups on such topics as: "The Physiological Effects of Alcohol."

The W. C. T. U. of Naperville had among its leaders a number of women from First Church: Mrs. E. Grant Simpson, Mrs. E. N. Himmel, Mrs. R. Kemmerer, Mrs. O. Mehnert, Mrs. August Muench, and others. Mrs. Lottie Holman O'Neil, representative from this district to the General Assembly in Springfield, and later the first woman state senator, spoke a number of times to the W. C. T. U. on alcohol and the way the issue was being handled in the state legislature.

Mr. Eder, who often used the bulletin to present little homilies on matters of current moment, wrote in 1936:

According to the report of an insurance company, not one passenger was killed in a train collision or derailment on an American railroad in 1935. During this same year 36,400 met their death on motor highways. While many factors contribute toward this condition, the fact that booze is taboo in an engine has much to do with railroad safety.

Gifts for Sherwood Eddy's Cooperative Farm in Mississippi; collections for the Deaconess Hospital in Chicago (canned fruit, vegetables, lard, butter, eggs, household linen, etc.); studies on the awareness of the Negro problem by the presentation of leaders like Mr. George Arthur, author of "Life on the Negro Frontier"; visits to our church by groups of foreign children; and the giving of money to help Bishop Stauffacher with the founding of the Chinese Conference all were in keeping with the social outreach of First Church.

In 1937, the one hundredth birthday of First Church received recognition. In September there was a Preaching Mission to enrich the spiritual life of the church before the Centennial celebration. In November a Teaching Mission was held with Professors Heininger, Himmel, Kalas and Finkbeiner as leaders. The Naperville Evangelical Choirs presented a concert of sacred music; Dean Charles Gilkey spoke at a Centennial Community Service; and Bishop Epp preached on "Evangelical Landmarks." A Centennial Pageant consisting of ten historic tableaux was written and directed by Mrs. Thomas Finkbeiner as a climax to the celebration.

An Institute of International Relations was held at North Central College for several summers in the late thirties. Such speakers as T. Z. Koo, Max Yergan, and Norman Thomas appeared on the program. Dr. W. A. Visser t'Hooft, brilliant international student leader, became a popular figure on the North Central campus and spoke a number of times. All members of First Church were urged to attend these meetings.

In the next few years before the actual outbreak of World War II, the Church entered with a good spirit into Community activities. Many attended Sunday evening services at Pfeiffer Hall in winter and in Central Park in summer. Dr. H. Augustine Smith appeared several times to present one of his world-famous pageants or his art exhibit. The charm of Central Park, before the days of elm tree disease and parking-take-all, was described in connection with one of Dr. Smith's art exhibits: "The Gothic arches of the elms of Central Park provide an inspiring setting for this service at the twilight hour." (Note: In case of rain meet at First Church.)

The Naperville Council of Churches had three community goals: Community betterment; Week-day School of Religion, Vacation Bible School and Naperville Youth Council; and Interchurch activities, including the community Sunday evening services. First Church gave the council its loyal support.

In 1938 the combined choirs of First and Grace Churches sang at Orchestra Hall for the Sunday Evening Club. This was just one of many instances of the growing cooperative spirit between the two churches. The college E. L. C. E. (Evangelical League of Christian Endeavor) alternated between the two churches for its meeting place. Grace and First held many Sunday evening services together. The Woman's Missionary Society often shared programs and speakers. The names of Dr. and Mrs. Paul Eller, members of Grace Church who had begun to travel widely, appeared often on First Church programs as they generously showed pictures and told of their travels to interesting far-away places. Dr. Paul Keen came often to First Church to show and discuss his growing Bible collection. In turn, members of First Church taught classes at Grace Church and presented programs.

The year 1940 at First Church, the last before our entrance into World War II, had many interesting events. Perhaps it was because it had started out beautifully. On New Year's Eve, a "Service of Lights" was held in the sanctuary. Each member brought his own light and the lighted candle held by each person as he left the service was the only light there was. Out into the cold, crisp, snowy night went dozens of glowing candles. Up and down and across every street, the tiny flames pierced the darkness of the new year.

On the wall of the tower exit hangs the following plaque:

*In Memory of
G. B. Kimmel, D.D.
1874-1939
Beloved Teacher
Immanuel Bible Class
1913-1939*

On April 10, Dr. H. R. Heininger, who had served in many capacities in First Church, was inaugurated as President of Evangelical

Theological Seminary in the sanctuary of his home church. In May, a Naperville Music Festival was held in Pfeiffer Hall under the direction of Dr. Frederick Toenniges, who later became director of First Church Choir. A ninety-piece orchestra, a massed chorus of the church choirs in Naperville, and a large Children's Choir from the grade schools under the direction of Arthur Hill (one-time First Church Choir Director), made this a spectacular event. This festival was broadcast over the Aurora radio station WMRO.

On October 20th of this year, the long-dreamed of Victory Sunday was celebrated. Professor James Kerr, Building Fund Secretary, had previously reported that this date would be satisfactory, as the building debt would be cancelled by this time. Dr. Rolland Schloerb, under whose capable guidance the Church School building had been erected in 1925, spoke on the subject, "A Channel for Christian Energies."

Looming now on the horizon was the reality of the Evangelical merger with the United Brethren Church, and Bishop G. E. Epp brought an informative address in November on the subject, "The Proposed Merger with the United Brethren".

Care of the church building has always been a matter of deep concern to the trustees, and although some work was done in 1940—the Church School roof repaired, a platform built for the Junior Choir and the building redecorated in spots—the sanctuary seemed to call for a more complete redecorating job. In 1941 the trustees authorized new lighting and repairs to the auditorium ceiling up to \$5,000. Rededication Sunday was October 12, 1941. A new grand piano for use in the Junior Choir loft was given by Mrs. Hofert and her daughter, Wilma. Mr. and Mrs. George Wicks gave four elaborate church lanterns. The Homebuilders' Class erected a new sign for the front of the church. Mrs. Druschel, organist, gave fifty music folders for the choir.

During this year, the urgency for educating for peace was greater than ever before. President Rufus Bowman of Bethany Biblical Seminary of Chicago lectured on "The Quaker Philosophy in a World at War". A meeting was held in First Church for the members of the Fellowship of Reconciliation, Conscientious Objectors, and others interested in peace. Money was collected for boys in army camps, and also for those in Conscientious Objector camps. One speaker from a Christian Public Service Camp in Indiana told "What Conscientious Objectors Do."

After December 7, 1941, all hope for peace was gone, but the desire for an ultimate peace was kept alive. In January of 1942, the congregation was urged to pause each noon as the twelve o'clock whistle blew for a moment of intercessory prayer for our missionaries who were in constant danger, and for peace.

In March of 1942, John Riebel and a quartette of young men from Merom Public Service Camp presented a program of music and short talks on "The Effect of the War on the Conscientious Objector." Mrs. Koerner's Church School Class served tea to the friends who attended. It had been reported that certain groups were not pleased that these men were going to speak, and that objections would be raised at the meeting. The young men, however, conducted themselves with

such poise, dignity, and goodwill that any who may have come to protest left without uttering a word.

Lists of our boys in service, with their addresses, began to appear on the bulletins. Letters were being sent regularly from our church and members were urged to write. One Sunday the altar table was piled with New Testaments which were to be sent to the boys. The S. O. S. Class did the mailing and addressing of the letters and packages. On February 21, 1943, the fiftieth name was posted of men and women in the armed services. By November there were 83 names. On December 5 a meeting was held to honor all our members in national service. By May, 1945, the list on the Service Roll was 107. There were twelve honorably discharged. Two young men, Sgt. Paul Hensley and T/Sgt. Oliver John Ebinger, both employed on bombers over Europe, were reported as missing in action. Pfc. Arthur Schnabel was killed in action in France on March 16, 1945.

Occasionally a little slip would be stapled to the church bulletin asking for signatures of donors to the Blood Bank. Henry Moy was in charge of this project. The women of the church were urged to help make surgical dressings.

Word was received in September, 1942, that Dr. and Mrs. Paul Mayer would be returned on the next trip of the repatriation ship from Japan and that Miss Lois Kramer was well and would continue her work under limitations of war. She was interned in 1941, and it was not until September, 1945, that her family received word from Guam that Miss Kramer would be coming home.

* * * *

In the midst of the all-consuming cover of war, other projects of moment were going on in the church. In June of 1942, Mr. Eder joked about the unfinished parsonage repair job. To quote him: "Since June 1st it has been 'Open House' at the parsonage: everyone could look straight through!" Thirty or more men came for a number of evenings through the summer and early autumn, under the direction of Ed Miller, and the parsonage was ready for a real Open House by November. Necessary modern changes were made without eliminating the charm of many of the older features. Even though we still find today on the north wall of the southeast bedroom upstairs a picture of Mt. Fuji painted right on the plaster, nobody seems to mind!

Of course, it was essential to get the refurbishing done before the General Conference of the Evangelical Church met in Naperville. This was the last General Conference of the Evangelical Church before the merger. The Ladies Auxiliary had worked for months in advance to have food and shelter ready for the delegates who came October 7-16, 1942. Of special interest to the members of First Church was the fact that this was Bishop S. P. Spreng's sixteenth General Conference. He had attended every one since 1883.

During this period in the forties, a Week-Day School of Religion was organized by Professor E. E. Domm with Harriet Miller as the teacher; the Woman's Missionary Society celebrated its sixtieth anniversary with a birthday party; the Centennial Session of the Illinois Conference of the Evangelical Church was held in Naperville; Mr.

Quentin Lansman became the first Associate Minister, his main job being to work with the youth; speakers were beginning to use "Juvenile Delinquency" as a topic.

At the General Conference session a new pattern had been suggested for the youth work. On October 22, 1944, First Church was the scene of the transition from the old E. L. C. E. pattern to the new E. Y. F. (Evangelical Youth Fellowship). Four commissions were appointed: Spiritual Life, Missions, Social Action, and Recreation. The Campus Youth Fellowship (C. Y. F.) and the Grace Church young people joined with First Church in a candle-lighting consecration service. Both choir lofts were filled with dedicated youth.

John Eigenbrodt and Martha Himmel became co-editors of the first paper for the Youth Fellowship of the Illinois Conference called "The Illini Courier." During the next few years Patsy Horman and Clyde Galow served as presidents of the State E. Y. F.

The reorganization of the denominational young people's work displaced and augmented the work of the former Young People's Missionary Circle. The group had been organized in 1913 as Young Woman's Missionary Circle. In August, 1916, dues are recorded as five cents a month. Names of some of the officers during these early years were: Mrs. C. B. Bowman, Ethel Spreng, Lillian Faust, Bertha Schutz (Shisler), Minnie Jaeck, Vida Good. Later, Mrs. E. E. Domm became president for several years. Study books, Happiness Boxes, Spend-a-Days were recorded in all records. Delegates were sent to all Woman's Missionary Society Conventions.

Not without a struggle did some of the German-speaking people from the Old Brick Church give up holding services at the regular hours in their beloved language after they joined with the chapel congregation in the new church. It took an outspoken young man like Arthur Goodge to say indignantly to one of the most obstinate of the older opposition: "But this is America, Mr. Brown. If we want to empty our church before we fill it, let us go on speaking German!"

The group sponsored the Mother-Daughter Banquet in 1934. In the 1940's they took their turn in arranging outstanding monthly displays in the Missionary Visual Education Case in the second floor foyer, which had been presented to the church by the Clarence Eggestein family.

In referring to the group as the Young *People's* Missionary Circle, Helen Lueben writes humorously: "All records from 1933 on show Y.P.M.C., but nowhere can a boy's name be found on the membership lists."

Another change was taking place in the youth program of the church. This one was not brought about by the General Conference

but by the War. On account of war restrictions the regular assembly was not held in 1945, and there were no services for the public at the Camp Grounds. This broke a tradition of Camp Meetings which had been in existence for more than a century.

The Camp Meetings had played such an important role in the life of the whole area during the early years of the 20th Century that the Chicago, Burlington and Quincy (C. B. & Q.) trains stopped at a little station a mile or so outside Naperville so that the camp-meeting attendants could be discharged and board the trains there. The path is still visible where the thousands of feet made glad procession to the huge Ebenezer tabernacle and well-run hotel.

For many, many years Professor E. N. Himmel taught classes at the campgrounds on the beauty and wonder of Nature. In 1958, he wrote "The History of Camp Seager," in which he paid tribute to Dr. I. L. Schweitzer, District Superintendent, and to Mr. A. L. Tholin, both of First Church. Dr. Schweitzer was honored for successfully completing the involved transition of transferring the ownership of the Camp Grounds from a small group of shareholders to the Evangelical United Brethren Church, and for his vision of a larger program of improvements. Mr. Tholin, Administrator of Public Works in Chicago was credited with supervising the replacement of the old sanitary system and the building of a number of small cabins.

Many other workers from First Church—camp directors, youth counselors, teachers, program supervisors, and preachers—made the camp alive and vital after it was converted entirely to Boys' and Girls' and Youth Camp. As the old Camp Meeting concept gave way to the vigorous accent on Youth which was permeating our Society, there were those who worried during these years, lest the "Spirit" be lost. Nothing could be farther from the truth.

The week of Youth Camp had every hour filled with wholesome Christian training: morning worship, classes in Bible study, churchmanship, manners and morals, nature lore; hours of recreation—swimming in the beautiful Naperville Centennial Pool, baseball games of great rivalry, volley ball; and early evening treasure hunts and stunt nights.

The most sacred time of all came on Saturday. All during the week preparation had been made for this time of dedication. On Saturday morning each camper with a small piece of note paper, a pencil, and an end of string, found a solitary spot somewhere on the big, shady camp grounds. There, alone with his God, he wrote a commitment—in his own words, in his own way—of how he would serve the Master. Then he gathered together a few twigs and tied his written words around the small bundle.

That night when total darkness and peace rested on the green acres, the campers divided into four groups and went out into the night. First one group sang a beloved camp song, and then another, as each group moved slowly toward the campfire which illumined an enormous white cross. Then Silence. One by one the campers dropped their faggots into the fire, which flared higher and higher as their commitments fused together. The night of silence held.

In the soft Sabbath dawn, the campers came again to the cross.

A communion table, covered with pure white linen, had been placed over the ashes of the commitment fire. The taking of the Lord's Supper sealed the dedication of the night of silence.

* * * *

The same summer that youth became the benefactors of the total campground program, the children of Naperville also had the opportunity of attending a Laboratory School of Leadership Education. While this was a community venture, First Church gave a great deal of leadership to the project. Dr. Herdis Deabler, Dr. and Mrs. Milton Bischoff, Mrs. Oliver Kreimeier and Mrs. J. Ruskin Howe are a few of the names associated with the work across the years. Mr. Elmer Koerner (who has worked in First Church as orchestra leader, choir director and High School Department Superintendent), served for a number of years as coordinator of the Laboratory School, which uses a North Central College dormitory for housing its visitors. He has this to say about the school:

The Lab School does an excellent job during the week that they are in our midst each summer. Youngsters receive a vital course in religious education. The School employs top-notch teachers who manage the children well and display their techniques to adults who wish to become teachers. The Lab School teaches teachers to teach!

Other adults were learning, too, during these years—learning facts about America. The relocation camps on the West Coast which followed the outbreak of the war had aroused both indignation and an awakened interest in our Japanese-American friends. At a meeting of Woman's Missionary Society in 1945, Mrs. Chee Yaginuma, who had come to Naperville to make her home, told of her experience in a relocation camp. The Yaginuma family have enriched the life of First Church to this very day. Mrs. Walter Klaas, who had worked in relocation centers, also gave many wonderful insights into this work.

Another missionary concern of this era was the education of medical missionaries. First Church, at the recommendation of Mr. Lee Augustine's committee, voted to pay \$900 a year to the support of a theological student who would also complete a medical education. The revolving fund was set up under the direction of Dr. Wilber Harr, and Lowell Gess of Nerstrand, Minnesota, was chosen as the first recipient. This is one of the most genuinely joyful arrangements the church has ever made. The furlough visits of Dr. Lowell Gess, with his educational slides of medical work in Africa, are anticipated by the entire congregation.

Africa was very much in the thinking of First Church during the next few years. Dr. and Mrs. Ira McBride spent their furlough in Naperville then returned to Africa. Dr. and Mrs. Wilber Harr returned from Africa to serve on the faculty of Evangelical Theological Seminary. Mr. Chester Reinhart went out as a master builder to supervise the construction of much-needed hospital buildings. His letters to his family in Naperville were so vivid that continued support was given to the work by the Immanuel Class and others. The reaching

of Naperville into Africa was made very real as Mr. Reinhart told about his work and said, "I built the doctor a temporary place where he can perform operations inside screen, and built him an operating table similar to the one Dr. Rikli has in his office." (The Rikli family was prominent among First Church workers for many, many years.)

So many graduates of North Central College were going out as missionaries, doctors, nurses, and workers to Africa that our Mission station became known as *Little North Central in Africa*. For a number of years the students put on an annual service in First Church telling about Little North Central and the Church Council kindly allowed the students to receive an offering for this work in Africa. It was always a generous amount, for the church is not only mission-minded, but it is said that when First Church assembles for worship there are more North Central graduates worshipping together under one roof than at any other spot on the globe!

* * * *

A Sunday of great celebration and thanksgiving was held in First Church on September 2, 1945. The war had ended! Mr. Eder was assisted in this service of praise by Dr. Heininger and Professor E. N. Himmel.

This did not mean, however, the end of First Church's concern for world needs. It was but the beginning. Although the church had been sending items to suffering lands through outside agencies, now began the work under the guidance of Mr. Eder and a corps of dedicated workers which made First Church, Naperville, known in countless war-ravaged areas.

The first big project was the sending of blankets to Europe. On the Sunday morning of the Dedication Service, September 29, 1945, the altar was piled high with dozens and dozens of blankets (almost 200 of them). It was a gift from the church. Individual donors' names were not affixed, but each blanket bore the following inscription: "This goodwill gift sent by The First Evangelical Church, Naperville, Illinois, U.S.A."

A Woman's Sextette organized and directed by Mrs. Dewey Eder added much to the musical enjoyment of First Church. The women gave many concerts in churches in the surrounding area. The original group consisted of Helen Schmidt, Helen Welzel, Gladys Eder, Sadie Riebel, Erma Heininger, and Ethel Spreng, with Esther Stover as accompanist.

The following March "Seeds of Goodwill" were sent to France. One hundred sixty family packages were prepared. Each package contained: 1 ounce each of carrots, broccoli, lettuce, brussel sprouts, spinach, endive, cabbage, red tomatoes, red beets, and turnips; one pound each of green beans, red kidney beans, and peas. To make the

gift one which would truly express our love and goodwill, Mademoiselle Annette Sicre, dearly beloved Professor of French at North Central College, placed a greeting in French in each package which went back to her homeland.

The warm bond of fellowship abounding in First Church was not for foreign consumption only. In his annual report, Mr. Eder expressed his profound gratitude to the church:

This is a good time for the pastor to record his appreciation of the freedom of the pulpit. Whoever preaches in First Church need never feel that he is muzzled. The people are a good listening congregation, a constant inspiration and challenge to the mind and the heart of the preacher.

There was a spirit of good fellowship with the town, also. The following note of acknowledgement from the Board of Trustees was written in January of 1946:

The Trustees gratefully acknowledge a Christmas gift of One Thousand Dollars from the Kroehler Manufacturing Company toward the work of First Church. This is the second year that a gift of this amount has been received from our local company. We assure Mr. Delmar Kroehler and his associates of our deep appreciation of their generosity.

George L. Wicks, President
Willard L. Muehl, Vice-President
Anton J. Senty, Secretary

In June of 1946 First Church held a farewell party in honor of President and Mrs. E. E. Rall. Dr. Rall had retired after thirty years of distinguished service to North Central College. The church was honoring him for his contribution to the college founded in 1861 and nurtured by the Evangelical Church, but more than that, they were expressing appreciation for his faithful service as teacher, trustee, and worker on many committees at First Church. Gratitude was also expressed to Mrs. Rall for the years of great devotion she had given the Kindergarten Department as superintendent.

In September of that year the new President of the college, Dr. C. Harve Geiger, and Mrs. Geiger were introduced to the congregation and were asked to remain at the altar following the service so that the congregation might welcome them.

Dr. Geiger entered very soon into the work of the church by becoming one of the teachers of the Immanuel Class. A notice in a bulletin several years later told of Mrs. Geiger's success as a writer. The invitation read:

The College Bookstore invites members and friends of First Church to an "Autograph Party" in honor of Mrs. Geiger on Tuesday afternoon, April 8th, from 2 to 5 o'clock when her new book, "The Lengthening Shadow", will be introduced.

The impact of this book of religious poetry depicting events in the life of Christ, is still felt in the congregation. In 1961, Mrs. Vera Walz

used selections from it for the worship portion of a Sheal Class guest-night dinner at the Student Union.

* * * *

On November 24, 1946 a panel appeared before the congregations of the two Evangelical Churches to tell about the great event in Johnstown, Pennsylvania, which made them no longer Evangelicals, but Evangelical United Brethren. The delegates from Naperville, Dr. I. L. Schweitzer, Dr. C. J. Attig, Dr. Paul Eller, Dr. H. R. Heininger, President C. Harve Geiger, and the Reverend Dewey Eder, spoke on the subject: "Making History at Johnstown." And an interesting history it is.

Entries in the journal of a United Brethren minister show that there were dreams of a union between his church and the Evangelical Association several years earlier than 1817, when representatives from the two denominations actually met to contemplate such a possibility. Even at this time they were conscious of the similarity in their backgrounds. Both were ministering in German to German-speaking people in America; therefore their churches were often side by side in the same community, and there was much friendly cooperation and association among the congregations of the two denominations.

Always in a contemplated union there are compromises which must be made on both sides. Sometimes the cost seems prohibitive to one party or the other. This time both hesitated. For one thing, the Evangelicals were too much concerned with the ecclesiastical and the organizational to suit the United Brethren. They, on the other hand, with many Mennonite descendants in their group, were more inclined to let each congregation formulate its own rules and regulations. A modern church historian says: "Be that as it may, each group thought so highly of its own ways that neither would compromise".

Strange as it may seem, nearly a century elapsed before there was any further formal attempt at a union. This definitely did not rule out all kinds of informal fraternizing at "grass-root" levels. Both denominations were much devoted to fighting sin and all kinds of evil by strong Evangelistic methods through "camp-meetings, protracted meetings, and revival meetings". Both were people by tradition and faith who were greatly concerned about human need and suffering everywhere, not only in this country but in other parts of the world. In fact the establishment of missionary societies came simultaneously in both denominations.

At the close of the century, an important delaying agent was the split among the Evangelicals. Even at this time, both parties to the schism kept in touch with the United Brethren Church. A bishop from the Evangelical Association spoke of his church and the United Brethren Church as the "conservators of Christian orthodoxy". A bishop from the United Evangelicals, addressing a general conference of United Brethren said: "I know of no doctrine of the United Evangelical Church that you do not believe and teach."

It is no wonder that with these words of encouragement from both sides, two bishops from the United Brethren should turn up in Chicago in 1911 at that important session of the sundered church. Politely and

firmly the bishops were told in effect: We Evangelicals have to get our own family a little better united before we start joining up with any of our neighbors, no matter how much we like them. Again at the time of the Union of the Evangelical Association and the United Evangelicals in 1922, practically the same request was made by the United Brethren, and the same refusal was given. It was not until 1933 that a bishop from the Evangelicals presented to a general conference of the United Brethren an offer of readiness for union. After eight years of careful and sagacious study on the part of a small committee consisting of three representatives from each denomination, they were able to present a Basis of Union very widely acceptable to both churches. And so, in line with the modern tendency for union among the protestant churches, the Evangelical United Brethren Church came into existence in Johnstown, Penn., on Nov. 16, 1946. Another occasion for joy and thankfulness! Too bad Miss Bucks couldn't have attended this union too, and bequeathed to us her glowing account of the heart-warming experience of singing "Lead On, O King Eternal" and "Blessed Be the Tie That Binds" with the hundreds of people crowding the doors and aisles of the spacious church that memorable day!

* * * *

It is amazing how closely tied are sermon topics and speakers' themes to the life of the age. About the time of the Union, the issues were: "The Battle After the War", "My Country and I", "Foxhole-less Faith", "Human Relations in Industry", "Russia and the Atomic Age", "Mental Health", "What Does God Want Us to Do About Russia?"

It is a tradition of First Church to use a bulletin cover depicting the work of the YMCA at the time of the annual drive. Many men and women of the church are very active in the local YMCA as board members, campaign workers, and group leaders.

Always, always, First Church was aware of its world obligation. In 1948 an Easter offering of \$1500 was asked, and with a sense of apology it was earmarked for "local use" for the first time in years. However, the congregation was assured that anything labeled "for relief" would be so used! To keep the personal and affectionate touch in our giving, the church sent to the pastor in Dresden, Germany, where the Evangelical Church was totally destroyed by bombs, the silver communion set and baptismal bowl which had been used in the Old Brick Church.

Before North Central College students left for vacations at home, they brought extra clothes and shoes to the church. Mrs. J. S. Gamertsfelder, Mrs. R. Kemmerer, Mrs. Ira Oertli, and others, headed the

dozens of women who were devoting many hours every week to mending and making completely wearable the clothes brought in. The bombed-out peoples in Europe did not even have needles, thread, buttons or scraps for doing their own mending. First Church expressed appreciation to the men who did the heavy work of preparing the boxes for shipping—Bradlee, Werner, John Eisele, and Fred Broeker.

Letters told that people in Germany were using hunks of clay for soap, and so "Grease for Peace" became a by-word, and every bit of waste cooking fat was saved and sent to be made into soap for shipment abroad.

The wells of compassion were not limited to adults. The Youth Council of Naperville collected 1500 pairs of wearable shoes. The State E.Y.F., headed by a Social Action Chairman from First Church, collected almost \$1600 to use to buy goats for Japan. Letters from Germany to our youth, such as the one which follows, kept them eager to build the bridges of understanding over "all the unblessed contraries of nations."

We wish to thank you heartily for your rich and beautiful gifts for Christmas. Surely you are enjoyed to know to whom they have come and which happiness they prepared. Our house belongs to Evangelic-Lutheran church to the Union for Inner Mission in Nuremberg. We are a sanatory for tuberculoses children and on the Christmas days we had 110 children in our sanatory. Children are here for a few months by inspection of a physician. Amongst them there is a great deal having lost their parents or their home during the war and we often don't know how to get clothes or stockings or linen for them, because the few things bringing with are so teared, that is it hardly possible to mend them. Opening the packets to distribute the gifts for the children on the Christmas-tables by growing-up persons, there was a great happiness and rejoicing about the pretty and useful things being visible choosed and packed up with great love and careness. It is a wonderful experience for us to feel how communications of faith is a real bridge over all the unblessed contraries of nations.

We wish you might have been able to stay a little amongst us at the Holy Evening to experience how children when they had attentive listened the story of Christ-child and had astonished the tree with the lights and the crib were standing rejoicing before their gift-tables how their eyes were lightning and how they often could not believe that this or that present should belong to them. Herefore we thank you once more very heartily particularly in the name of our little patients, send you our best wishes for the new-begun year and reach you in mind our hand about the ocean!

Yours sincerely Hedwig Furst

Individual families of First Church still treasure letters written in German which came to them from some family they had chosen to help. One Junior High School boy became fast friends with a German lad his own age. After the American family had sent several packages of used clothing, and Helmut in Germany had written letters of appreciation for clothes which fit him exactly, the First Church lad insisted that when a new jacket or sport shirt was purchased for him, one also just like it be bought and sent in the next box to Helmut. The First Church family income was limited and this was explained. The boy simply answered: "Then I'll take less myself. I don't want to send only my *old* stuff to Helmut." A real bridge? Yes!

During the summer of 1948 Reverend Eder, Reverend Andrew Kurth (former Administrative Dean of North Central College and active member of First Church), and Reverend Wilmert Wolf (pastor of Grace Church) joined a group going to Europe. The church had given Mr. Eder a Bon Voyage gift which was to be used to enrich his travels. In keeping with the empathy he had for the stricken people of Europe, he used part of it for purchases of Care packages and for other benevolent negotiations at such places as Stuttgart, Frankfurt and Hamburg. Upon their return, the pastors of the two Naperville churches gave a Sunday evening series to their combined congregations on the theme: "Reflections on a Continental Journey."

* * * *

A steeple-eye view of the church in the changing years of the late forties and beginning fifties would include:

Frequent visits to the church by Julian Gromer, well-known photographer of far-off lands and America, making use of the new, large movie screen which could be set up in the sanctuary. Also, educational hours for many groups with the Reverend Howard Orions of Wisconsin, who had become a nationally known ornithologist; and an acquaintance with Rosa Page Welch, noted singer and lecturer who presented the negro's role in our land with great insight—

A "Thank-you" to Mr. Will Frederickson and Ed Miller, ushers in the balcony, which was filled each Sunday with North Central College students, for "putting so much congeniality into their duties as ushers"—

When the Federal Supreme Court decided that released time for Religious Education Classes could no longer be available in public schools, Mrs. Violet Bischoff met the sixth and seventh grade young people of First Church for classes in Christian Education immediately after school every Tuesday—

A tribute paid to Mrs. L. H. Seager, who had come "to the end of a highly useful earthly pilgrimage. Her presence in turn graced the parsonage, the College President's home, and the Bishop's residence. With equal grace she lived victoriously in the years of retirement"—

A Fellowship Class was formed by a group of couples who had previously belonged to other classes where the men and women met separately. The husbands and wives of this group, whose children were leaving home for college, marriage, and jobs, decided they want-

ed to be together for Sunday morning Bible study of a serious nature, as well as for social evenings adapted to the "bifocal club." The class lasted only a few years, but memories of those hours with like-minded couples are very dear to many whose lives are now set in different molds—

Miss Leona Kietzman and Mrs. Gideon Broberg, leaders of a group of First Church ladies, made drapes for the church parlors and the Pastor's study from material bought by the Ladies' Auxiliary—

A glassed-in broadcasting booth set up in the balcony above the Junior Choir where Professor Guy Eugene Oliver and his students broadcast the services of First Church over the North Central College Radio Station, WNCC, to the shut-ins of Naperville. Those confined to their homes were linked to the church in worship—

An altar in the parlor chapel, made by Arnold Wolf, and dedicated in honor of Mrs. S. J. Gamertsfelder, teacher-emeritus of the Work-to-Win Class—

The Immanuel and Sheal Classes decided to join forces for the study of the lesson each Sunday morning. However, the Sheal Class has kept its identity and has regular social meetings on the first Tuesday of each month. (An interesting item: the Sheal Class has met for its June picnic at the farm home of Mrs. Myrtle Boebel every June for more than thirty years. With tables set on the lawn or in her home, according to the weather, Mrs. Boebel has always had a generous supply of fried chicken for the whole group!)—

The joy of Mrs. Vernon Farnham and the children shared by the congregation as Dr. Farnham, after many months of detention in Red China, sailed from Hongkong, homeward bound—

Students in C.Y.F. discussing such topics as "Should my negro brother become my brother-in-law?"—

North Central students, Gudrun Frese of Germany and Toshio Ota of Japan, reading the Scripture one Sunday—first in English, then in their native tongues.

* * * *

To see First Church pass in panoramic procession is to witness the tremendous changes made in a short period of time. Some changes are of local origin. Others are brought about by legislative measures passed at General Conference. This was true in the establishment of the Women's Society of World Service. The 1951 Discipline of the Evangelical United Brethren Church gave the regulations for forming this organization, which would unite all the women's work of the church into one fellowship.

When First Church decided to have this unified program, the Ladies' Auxiliary, which had been such a powerful force in the church since 1908, ceased to exist. Mrs. Gegenheimer was chairman when the auxiliary was organized, and Mrs. Paul Zimmermann was the last chairman before the new era began. In between these two women the names of the following appear as chairmen: Mrs. John Manshardt (9 years), Mrs. W. W. Spiegler (8 years), and varying lengths of service for Mesdames Rickert, Coultrap, Schaefer, Koehler, Muehl, Nolte, Reinhart, Eggestein and Hooten. First Church is grateful to

these women and their hundreds of helpers through the years for the excellent dinners which were prepared. (Just reading Mrs. Manshardt's private diary of auxiliary work with menus ranging from roast chicken to chop suey, makes one hungry!). The banquets served to church and college were unlimited—College and Seminary Alumni; Booster Clubs; Father-Son and Mother-Daughter; Woman's Club luncheons; North Central Homecoming; Annual Seminary Banquet; Junior-Senior and Football Banquets; Weddings; YWCA and Big-Little Sister; Faculty-Trustee; and any or all types of dinners, receptions and banquets asked for by the church. No matter what the pressure, however, the Ladies' Auxiliary steadfastly refused through the years to sponsor public dinners where the tickets were to be advertised for sale.

The Woman's Missionary Society, also, no longer existed as a separate entity. The tremendous influence of this organization for promoting world concepts of brotherhood among all ages in the church can never be estimated. Acting as sponsor for the Little Heralds, Mission Band, YWMC (or YPMC), as well as doing adult work, the leaders saw to it that all programs had a sound educational foundation and a depth of perception which led to a true understanding of other peoples of the world. Among the women who served as presidents of this group from 1912-1951 were: Mrs. A. J. Boelter, Mrs. S. J. Gamertsfelder, Mrs. G. Kimmel, Mrs. D. W. Staffeld, Mrs. E. E. Domm, Mrs. Frank Umbreit, Mrs. Chester Attig, Mrs. E. D. Riebel, Mrs. J. N. Lehman, Mrs. Clarence Eggestein, Mrs. Lester Schloerb, Mrs. H. R. Heininger.

* * * *

In February, 1951, the new organization of Women's Society of World Service (WSWS—pronounced Wiss Wiss by the initiated) was completed. The election of officers took place at the annual Birthday Dinner. The nominating committee consisted of Mesdames Eggestein, Koten, Michel, Schultz, Bradlee, Lehman, and Stover. All women over 18 who were members of the church were entitled to vote. The election results were as follows: President—Mrs. W. C. Harr, Vice-president—Mrs. A. J. Senty, Secretary—Mrs. Harold Henning, Treasurer—Mrs. P. G. Gamertsfelder, Sec. of Spiritual Life—Miss Ethel Spreng, Local Activities—Mrs. Paul Zimmermann, Social Relations—Mrs. Henry Moy, Missionary Education—Mrs. L. J. Schloerb. Circle Leaders: Number 1—Mrs. Charles Schuler, Number 2—Mrs. Lester Stover, Number 3—Mrs. Don Jamison, Number 4—Mrs. I. A. Koten, Number 5—Mrs. C. H. Eggestein, Number 6—Miss Leona Kietzman.

The WSWS has continued to serve the church in every facet of its total life. Through the afternoon and evening circles, all women have an opportunity to make a contribution. Mrs. Harr, who began the work as president of the new organization in First Church, proved such an able administrator that she was later elected to serve as president of the General Women's Society of World Service for the entire Evangelical United Brethren Church, which is a department of the Board of Missions.

The change-over to the unified work among the women in the local

church was not the only major change in First Church in 1951. It was also the time when an early morning service was initiated in the social parlor at 8:30. The "parlor-chapel", with the addition of altar and hangings, became a popular place for worship. After the scheduled five-Sunday trial run, the council decided to continue this early service until further notice.

* * * *

An even greater change outwardly came in the remodeling work done. The floor of the sanctuary was refinished and new carpeting laid in the chancel and aisles. The old carpeting was placed in the balcony. New heating units, a new ceiling in the banquet room, new washroom facilities, robing rooms for the senior choir, and the renewal of the hearing aid system, were all a part of the improvement pattern. The room behind the pulpit, which once served as the pastor's study, now became a well-planned workroom with counter space and cabinets for the use of altar guild and communion stewards.

When the sacrament of Holy Communion is shared in First Church, the reality of the priesthood of believers, in which every person is not only his own priest but priest to all other worshippers also, is emphasized. It is a true worship experience both to speak and to hear the words:

At the Communion of the Broken Bread,

The Lord Jesus Christ, who gave His body for thee, preserve thy soul unto everlasting life. Take and eat this bread in remembrance that Christ died for thee. Feed on Him in thy heart by faith with thanksgiving.

At the communion of the Wine,

The Lord Jesus Christ, who shed His blood for thee, preserve thy soul unto everlasting life. Drink this cup in remembrance that Christ shed His blood for thee. Partake of Him in thy heart by faith with thanksgiving.

A memorial gift of \$5,000 by Mr. and Mrs. S. J. Lang of Detroit in honor of Mr. Lang's uncle, Professor E. E. Domm, had inspired the total program. The congregation set its financial goal at \$35,000, of which \$29,000 was raised by cash and pledges in November, 1950. The gift of Mr. and Mrs. Lang was used for the building of the new chancel, which has greatly enriched the worship of First Church. After careful research, the symbols of the chancel were meaningfully interpreted by Mrs. Floyd Shisler, who has made the care of the altar and the training of the acolytes an act of sincere dedication. We quote Mrs. Shisler's words:

The center aisle serves an important symbolic function. It has been called "a parable of the Way of Life reaching from birth to the Throne of God." It should be left open, a sign of the individual's free access to God.

The Christian altar is a perpetual reminder of Christ's death, the one full, perfect and sufficient sacrifice for all time. Here in gratitude we offer our gifts to God: bread and wine, sanctified in remembrance of our Savior's suffering and triumph; money, consecrated to the building of His Kingdom; flowers, to commemorate our Lord's resurrection.

The cross on the altar is the symbol not only of the passion of Christ but of His triumph. On either side of the cross are candles to remind us that Christ is the Light of the World. One stands for His divine nature; the other for his human nature. On the cross are the letters I H S, the first three capital letters from the Greek word for Jesus.

The ever-burning light above the altar lifts our eyes, our thoughts, our hearts to the ever-living, boundless love of God our Father. On the front of the altar in the center is the hand-carved symbol, "The Lamb of God" (Agnus Dei), the most beautiful of the ancient symbols to represent the Son of God. The head surrounded by the three-rayed nimbus signifies divinity, the banner indicates victory. The Lamb lies on the book of seven seals described in The Revelation. The sheaf of wheat and the cluster of grapes symbolize the Bread of Life and the Blood of Christ.

The principal carving on the pulpit is the open book, the Word of God open toward the people. On the lectern the cross and the crown remind us of Christ's suffering and His reward.

The shields of the four Evangelists on the wall from left to right are: St. Matthew, a winged man; St. Mark, a winged lion; St. Luke, a winged ox; and St. John, a winged eagle. These signify the humanity, the royalty, the sacrifice, and the divinity of Jesus.

The dedication service of the new chancel took place on Palm Sunday, March 18, 1951. Mr. Lang participated in the service and Bishop Stamm read these words as a part of the service of dedication:

Bishop Stamm: In grateful remembrance of all who have loved and served the church and who have joined the Church Triumphant: and in special memory of Professor Edward E. Domm, faithful teacher of the Christian truth, willing counselor of teachers, friend of children and youth, devoted Christian minister and servant of the church;

People: We dedicate this chancel.

Gifts for the chancel began to come in. A fund started by Marietta Hoffman Lambrecht at the time of her wedding resulted in two 7-branch candelabra; the Ira Oertlis gave two candle lighters and snuffers; Coral Manning donated a *Prie Dieu* in honor of her mother; the neighbors of Miss Emma Martin gave new bread plates for the Communion Service in her honor.

The two exquisite old pulpit chairs with their cathedral type backs placed on either side of the chancel had been used almost a

hundred years ago in the Old Brick Church. The chairs had not fitted into the square, heavy pulpit appointments of the 1912 chancel and so they had been relegated to a storeroom. However, they had not been idle. College students had discovered that the chairs made elegant thrones for the crowning ceremonies of the May Queen. They had even gilded the chairs to make them stunning for the May Day festivities with their red velvet backs and seats. The chairs did not lose their church relationship even on the campus, however, for they were often sat upon by our own Naperville Evangelical May Queens.

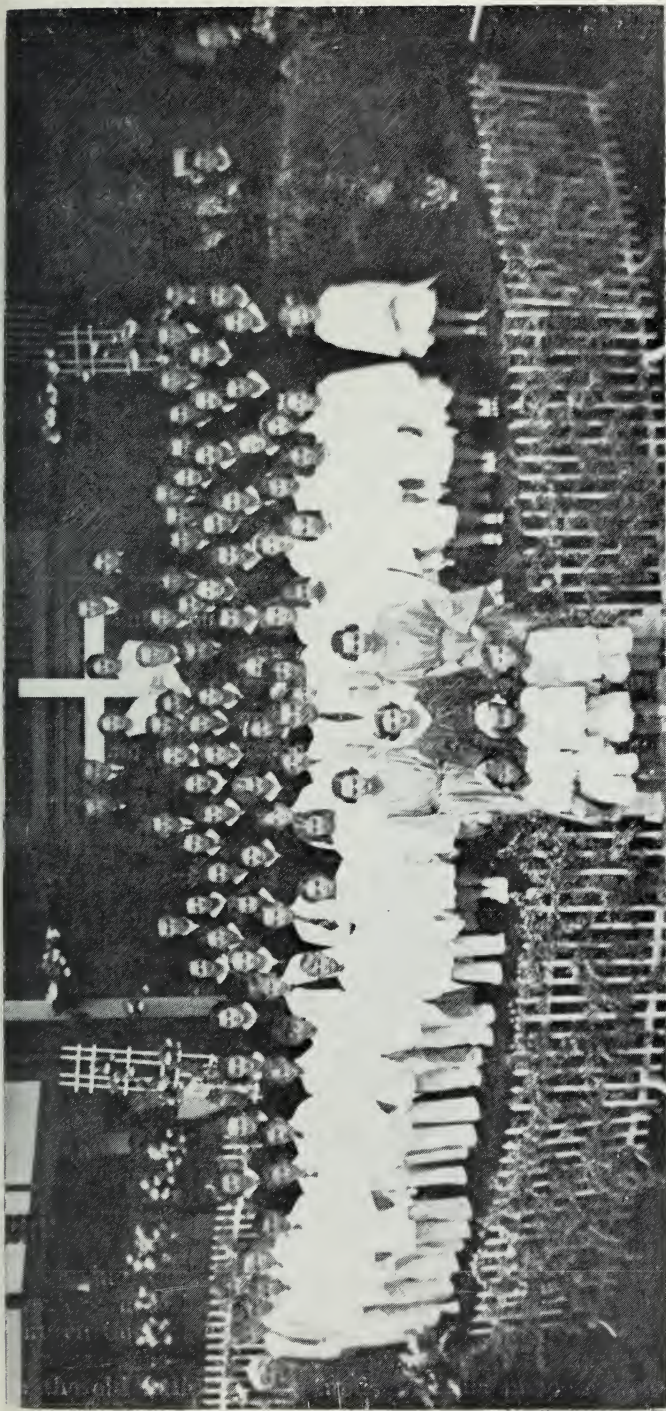
The first was Ruth Gamertsfelder, of the Class of 1915. Others from our two churches who have graced the "throne" were: Mildred Moyer Stauffer, Lois Rieke Stauffer, Dorothea Kimmel, Helen Dewar Norton, Ruth Groves Riebel, Phyllis Schendel Wedsworth, Dorothy Juhnke Kolb, Monie Gamertsfelder Kinney, Mary Lee Siemsen Wolf, Barbara Irwin Thompson, Donna Siemsen Larsen, and Mary Ann Uebele Sroufe. Probably Barbara Thompson in 1950 was the last queen who sat upon one of the chairs. Luckily Arnie and Bea Wolf discovered them and refinished them to match the new chancel. In restoring the chairs to their original beauty, the Wolfs forged a visual link with the historic Old Brick Church.

For a number of years the Palm Sunday procession by the Junior Choir was given special beauty as the children in their fresh, snowy-white surplices marched down the center aisle of the sanctuary carrying palm branches sent from Florida by the Reverend and Mrs. Harold Oeschger, who serve our church in St. Petersburg. Mrs. Oeschger is Mrs. John Hornback's sister.

It is also of interest to note here that the change in the chancel marked the passing of full-scale dramatic productions in the church. The big old circular platform could no longer be fitted on its wooden horses between altar rail and chancel. For more than thirty years plays, pageants, tableaux, and pantomimes had provided an outlet for creative energies. Professor and Mrs. Guy Eugene Oliver gave great leadership in this field. Many times, more than 200 people took part in the productions. Other names which come readily to mind for leadership in this are Jamison, Eigenbrodt, Finkbeiner, Moy, Daniels, Seager, Stoos, Hornback, Heininger, Eder, Schmidt, and Boelter.

* * * *

So many were the achievements of Reverend and Mrs. Eder in the service of First Church, and so vital had been their relationship to the church members, that it was to a shocked and unbelieving congregation on May 11, 1952, Reverend Eder preached his farewell sermon entitled "Uncharted Voyage."



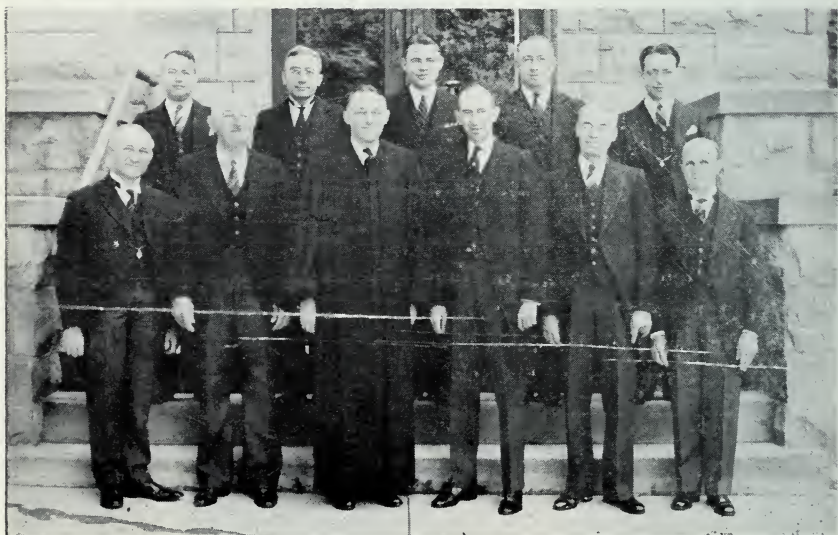
"LOYALTY THROUGH THE YEARS"

A pageant, 1938, in honor of the centennial year of Evangelical Missions. Harold Schmidt was Bishop Seybert; Sylvan Lahr, W. W. Orwig (first editor of "Der Christliche Botschafter"). Other leading roles taken by Ruth Epp, Betty Phelps Reichenbacher, Lola Hornbach, Albert Poole. Child attendants: Franklin Peterson, Mary Caroline Lehman, Richard Schloerb. Mixed quartet: Frank Dauner, Virginia Mehn, Evelyn Jackson, Rolland Ferch. Stage arrangement—Walter Juhnke. First appearance of junior choir under Gladys Eder.



First Church Choir, middle 1930's, under direction of "Prof." Pinney. Members (mostly students) not distinguishable individually but very impressive numerically! Standing, left, Dewey Eder, pastor, and Freda Druschel, organist. At right, Claude Pinney.

Claude C. Pinney
Director First Church Choir
1919-1942



USHERS IN FORMAL GARB, 1941

Front row: Chester Attig, William Ritzert, Dewey Eder (pastor), Floyd Shisler (head usher), Edward Domm, Guy Oliver. 2nd row: Wilmert Wolf, Clarence Erffmeyer, Harold Schmidt, Willard Muehl, Herdis Deabler.



JUNIOR CHOIR UNDER GLADYS EDER—1941

Front row: Betty Kiltz, Mary Lehman, Charles Attig, Allen Beyer, Richard Schloerb, Franklin Peterson, Lois Krueger, Barbara Rodesiler, Ruth Ann Bradlee. 2nd row: Arthur Wilman, Ann Oertli, John Eigenbrodt, David Haag, William Oaks, Elsa Dietz, Audrey Petersen, George Leuning, Holbrook Rickert. 3rd row: Kieth Brown, William Sievert, Reuben Stibbe, Alice Polka, Jean Reinhart, Dare Queenie, Joan Moy, Jack Klingbeil, James Oaks, Miriam Attig. 4th row: Allen Hosler, Clyde Galow, Jean Koten, Marjorie Petersen, Guinevere Lund, Shiela Johnson, Martha Himmel, Patricia Horman, Shirley Roemhild. 5th row: Dorothy Juhnke, Jo Ann Shuler, Mary Ann Foucek, Grace Simpson, Mary Louise Beckman, Shirley Shimp, Betty Muehl. Standing left side of picture: Mr. Francisco, Mrs. Harold Schmidt. Standing right side: Reverend and Mrs. Dewey R. Eder.

OUR EVANGELICAL



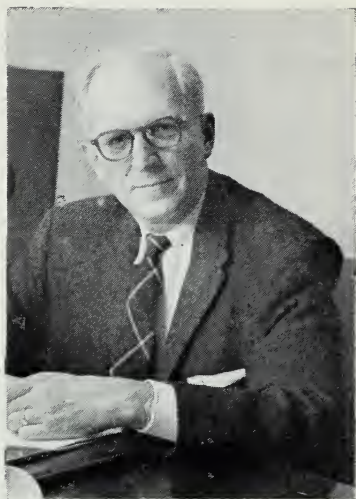
Grace Evangelical United Brethren Church



Dr. Wilmert H. Wolf
Pastor

OUR NEIGHBORS

Dr. Paul H. Eller
President

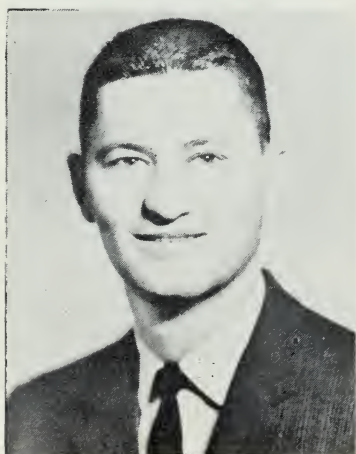


Evangelical Theological Seminary

ANOTHER CLOSE NEIGHBOR



Old Main
North Central College



Dr. Arlo Schilling
President



Dr. C. E. Erffmeyer
Dean

湖南私立育民初中級中學用箋

在主內親愛的兄弟姊妹們平安前由

孫牧師帶來很好的布送給我做衣我心
十分謝謝你們我雖然被敵人損失一切所
有的並且使我們受飢餓生疾病經過許多
的痛苦現在又蒙主的恩典朝夕不忘心
你們却被主的愛激動使我們白白的
得恩賜人若沒有耶穌基督的愛在心
裏是一個苦海我感謝主揀選我在遵



Young men who were recommended by First Church for the Christian Ministry under

Reverend Eder's pastorate:

Front row: Harold Schendel, Truman Stehr, Bruce Reinhart. Back row: John Riebel, Herman Cook, Clyde Galow, John Eigenbrodt.



The old chancel, wood paneled, with a door at center back. Pulpit centered, with altar rail enclosing the chancel which had steps to left and right, it typified the "Akron" style of architecture. The chancel is shown ready for the wedding of Betty Muehl and Jack Lyden.



The new chancel, with carved altar, divided chancel, eternal light. The liturgical emphasis in worship has been evident since the dedication of the chancel in 1951.



KINDERGARTEN DEPARTMENT
1962
ERLA KREIMEIER, SUPERINTENDENT



PRIMARY DEPARTMENT
1962
ARLENE BOELTER, SUPERINTENDENT

When the realization came that the Eders had chosen to go out into wider fields of service, the congregation showed their high esteem and affection by presenting their minister and his wife with a new, black Chrysler. Reverend Eder wrote his final little homily to his people in these words:

It would take "the tongues of men and of angels" to express the gratitude which we have in our hearts as we leave First Church. The past is flooded with pleasant memories which we will cherish as long as we live. The generous gift of a shiny new Chrysler sedan was altogether unexpected—a *complete surprise*. How it was done and with such secrecy will always amaze us. Any attempt to express our appreciation in words might be like a "noisy gong or a clanging cymbal." So, as St. Paul admonished, we will say it in LOVE enriched by seventeen years of your genuine Christian affection.

Here might end the story of the Eders' ministry at First Church, but the greatest tribute that can be paid to them is to let Professor W. H. Heinmiller describe what happened in the congregation when, after World War II, Mr. Eder asked that warm, practical cloaks of Christian love and fellowship be thrown about the shoulders of cold, hungry neighbors across the ocean:

In June, 1946 Mr. Eder developed the project of sending cereal to Europe. After extensive investigation it was found that the Ralston-Purina Co. had developed a mixed cereal with high food value which they would sell at low cost. Since the amount of money to pay for a carload, about 50,000 pounds, was more than First Church could shoulder alone, the churches of the Illinois Conference were invited to participate and many responded. The total cost for cereal and transportation was \$4,970 of which First Church paid \$2,206. The food was distributed overseas through Church World Service.

In August, 1946, in conversation with Missionary Sundberg of China, Mr. Eder found that the pastors (native) of our church in China were in need of new suits or the conventional Chinese long garments. After scouring wholesalers and mills for the desired cloth, a mill was found in Pawtucket, R.I., which had just the required amount of suitable cloth. We had it shipped to the West Coast for Mr. Sundberg to take along on his return to China. The cost was \$230. The results are recorded in the many letters of gratitude from Mr. Sundberg and a number of the Chinese ministers.

In March, 1947, a sizable shipment of dry milk was made to Dr. Paul Mayer in Japan at a cost of \$127.

In the same year two shipments of insulin were made to Evangelical hospitals in Germany. Each of these contained 100,000 units. The Squibb Pharmaceutical Co. was very co-operative both in the matter of price and in preparation for shipment. Cost \$370.

In July of 1947 First Church gave \$1,000 to the American Friends Service Committee (Quakers) toward their Child Feeding Program.

At the same time a sewing machine, sterilizer and sewing supplies were purchased for Miss Justine Granner, Missionary in China. The sterilizer pressure cooker was not to be used for medical purposes, but to make it possible for the missionaries to cook a variety of beans which could only by this method be made soft enough to eat. Food was very scarce.

The next project was really unique. In the fall of 1947 it came to our attention that a young man, the grandson of one of our pastors in Germany, was in need of assistance to continue his medical education. His family were Quakers and he had served in a non-combatant capacity in the medical corps of the German army. He had contracted tuberculosis and been sent to Switzerland. He wanted to continue his medical education there, but had no funds. His father had a fair income, but there was nothing in Germany to buy with the money nor could they send it to Switzerland. So an interesting plan was developed whereby we agreed to furnish the money for eight months. This was sent through the missionary office of the denomination to a representative of the church in Switzerland and he paid it to the young student. In turn, his parents agreed to pay back the money on an agreed basis of exchange to the pastor of the Evangelical Church in Kassel where they resided. Our church there had been completely bombed out. They paid back every dollar and the money was used toward the rebuilding of the church in Kassel which is in the American zone. Later Gert Legatis returned cured to Germany without interrupting his medical education. He is today a specialist in internal medicine, practicing in the city of Hanover. He is married to the daughter of the celebrated Bishop Lillje. One of the best investments we made. Cost \$675.

In February, 1948 we raised \$1,850 toward the purchase of a portable chapel for Berlin or Dresden. One could be purchased in Switzerland for \$5,000. In Dresden all three Evangelical churches were totally destroyed.

In addition to these special projects hundreds of CARE packages of food and many packages of clothing were sent. In December of 1946 alone, 210 CARE packages at \$10 each were sent. The postage and express on clothing shipments amounted to \$381 for the period 1945-1948. There were also money contributions to the relief work of the American Friends and the Evangelical United Brethren Church. First Church raised a total of \$11,628 for relief work overseas in this period and that *without any urging or pressure.*



CHAPTER

VI.

LITURGICAL LEANINGS

And now one hundred and fifteen years have passed in review. There are but ten years left to be accounted for before the day when "Finis" will be written to this history of First Church. Before that last word, it would be a powerful revelation if the unique contribution of each of more than a thousand members could be recorded. And yet, it is the composite of these countless offerings of time, talent, and money, on the human side, which sustain the Church and make it the channel by which the love of God is brought to man. Individuals and organizations, many and diverse, serve only as the vehicles which carry forward the story of the real purpose of the Church.

As the present day multi-colored workings of First Church are separated, accented, and evaluated, they are set in the background of an awakened appreciation for a rich liturgical heritage, centuries old. The new chancel dedicated by Reverend Eder shortly before the close of his ministry, opened the way for his successor and the congregation to bring new dimensions of dignity, beauty, and liturgy to the worship services.

The altar flowers for January 13, 1952, were the gift of Mrs. Carrie Rariden, in memory of her grandfather, the Reverend Jacob Schaeffle, who was a pioneer preacher in the Middle West 100 years ago. His first convert in Cedar Falls, Iowa, was Mrs. Barbara Pfeiffer, to whom the Barbara Pfeiffer Memorial Hall at North Central College is dedicated. (Music School and auditorium)

When the Illinois Conference met in 1952, the choice of a new minister for First Church, Naperville, lay upon conference leaders. Wisely they chose a man in the prime of life, who had shown a creative approach to his work in guiding the renewal of St. John's

Church in Rockford, Illinois, and for whom the liturgical service is the embodiment of the oneness of the church for all men through all ages. The Reverend Paul Washburn, with his wife, Kathryn, and their four children, Mary, Jane, Fredrick and John, were welcomed to First Church at a reception on June 11, 1952.

While summer is usually a slow-paced time, that of 1952 proved to be an exception. Back in October of 1951, at a fall fellowship dinner, the trustees had been authorized to sign a contract for a new Reuter organ for approximately \$25,000, to be "dedicated to God in honor of Mr. and Mrs. George L. Wicks". Shortly before this a hint from Dewey Eder to Delmar Kroehler as to the congregation's dire need for a new pipe organ prompted the Kroehlers to contribute half of the sum. The other half was easily "lifted" from the congregation.

Delmar Kroehler's father, Peter Kroehler, was the brother of Mrs. Wicks. Mr. Wicks served for more than a quarter of a century as a trustee of our congregation. He and Mrs. Wicks were faithful workers in many phases of church life. Their relatives and friends were happy to honor them in this way.

On July 13, 1952, a Sunday morning prelude recital was played. It was the musical farewell for the old Moeller organ, some of whose parts were too excellent to be discarded when the new organ was constructed. It had served well for forty years. Mrs. Harold Schmidt, one of the choir soloists, was chairman of the organ committee and devoted herself completely to this work through a long, busy summer. Even though yawning holes and stretches of canvas faced the congregation, and there was no organ to use, the summer months found people still enjoying Bach and other great composers at the worship services. Two-piano selections were played for preludes and postludes. For many months to come a piano had to be used continually for the hymns and anthems. The organ itself was not delivered until early December, from Lawrence, Kansas, through snow-laden western states.

The Dedicatory Recital, set for January 4, 1953, was played by John Eigenbrodt, who had helped in the planning of the organ. He returned from his studies at Yale Divinity School, where he was organist at Marquand Chapel, to play the recital. His selections included compositions by Dunstable, Brahms, Bach, Handel, and by the contemporary composers, Hindemith, Widor, and Messiaen.

The organ itself, built by the Reuter Organ Company, contains thirty ranks of pipes in four sections as follows:

The Great Organ

8 ft. Diapason	.....73 pipes
8 ft. Melodia	.....72 pipes
8 ft. Melodia	.....73 pipes
8 ft. Gemshorn	.....73 pipes
4 ft. Octave	.....73 pipes
2 ft. Fifteenth	.....61 pipes
2 2/3 ft. Twelfth	....61 pipes

The Choir Organ

8 ft. Viola	.....73 pipes
8 ft. Bourdon	.....73 pipes

8 ft. Dulciana	.....73	pipes
8 ft. Unda Maris	....61	pipes
4 ft. Flaute Traverso	.72	pipes
2 2/3 ft. Nasard	....61	pipes
2 ft. Blockfloete	....61	pipes
8 ft. Clarinet	.....73	pipes
Swell Organ		
16 ft. Lieblich Bourdon	12	pipes
8 ft. Diapason	.....73	pipes
8 ft. Gedeckt	.....85	pipes
8 ft. Salicional	.....73	pipes
8 ft. Voix Celeste	....61	pipes
8 ft. Spitz Flute	....73	pipes
8 ft. Flute Celeste	...61	pipes
4 ft. Principal	.....73	pipes
4 ft. Lieblich Flute	..73	notes
2 2/3 ft. Rohrnasat	..73	notes
2 ft. Flautino	.....61	notes
3 rks. Plein Jeu		
(mixture)	.....183	pipes
8 ft. Trumpet	.....73	pipes
8 ft. Oboe	.....73	pipes
4 ft. Hautbois Clarion	73	pipes
Pedal Organ		
16 ft. Diapason	.....44	pipes
16 ft. Bourdon	.....32	pipes
16 ft. Lieblich Gedeckt	.32	notes
16 ft. Gemshorn	.....12	pipes
8 ft. Principal	.....32	notes
8 ft. Bourdon	.....12	pipes
8 ft. Still Gedeckt	...32	notes
8 ft. Gemshorn	.....32	notes
5 1/3 ft. Twelfth	....32	notes
4 ft. Choral Bass	....12	pipes
4 ft. Lieblich Flute	..32	notes
16 ft. Trumpet	.....12	pipes
8 ft. Trumpet	.....32	notes

The organ is completely equipped with couplers, with adjustable combinations, with combination couplers, and the entire organ is under expression. It is played from a three-manual and pedal console. The console is of draw-nob design. The action is electro-pneumatic.

* * * *

From the time of the installation of the Moeller organ in 1912, which had been one of the most important and expensive innovations in the new church, until the rebuilding of the organ in 1952, "First Church has been widely known for the high quality of its ministry of music". The skill and devotion of Freda Schwab Druschel was a continuing link which helped make the music outstanding. Paul Zimmerman reported: "Young Freda Schwab, with great elation and talent, began her years of service when she was barely out of high

school'. Her contributions to the total life of the church through forty-one years of service can never be estimated. Her early Christmas morning recitals became a tradition. Even though Mrs. Druschel has been in California since 1957, each Christmas dawn the majestic *March of the Magi* can be heard in memory's ear by many a worshipper at First Church, so real had the journey of the wisemen become through her organ interpretation. Appreciation was expressed to Mrs. Druschel in many ways, but perhaps the memento which binds her most closely to First Church is the beautiful pin which was made from the key to the old Moeller organ and presented to her at the time of her farewell reception.

When Mrs. Druschel began her long career as organist, Will Unger was choir director. About a year later, Dr. C. J. Attig, Professor of History from North Central College, became choir director. "His musicianship extended beyond that of choir director. His rich baritone voice was heard frequently with much appreciation by the congregation".

If the Evangelical United Brethren Church had the tradition of calling the church home of the Bishop a Cathedral, First Church would be a Cathedral five times over! Five Bishops have belonged to First Church: S. P. Spreng, L. H. Seager, J. S. Stamm, G. E. Epp, and H. R. Heining.

Shortly after the First World War, when there were more men again in the choir, Professor Claude C. Pinney, new head of North Central College School of Music, became the director of the choir. Paul Zimmermann said of him: "He soon acquired the familiar and affectionate nickname of 'Prof.' He gave his students at the college to understand that he expected them to participate in the choir and there was no question about it! Once accepted, through tryouts, no one was allowed to be absent without an excuse—just as in college classes. Replacement was supplied by the choir member himself. 'Prof' was a disciplinarian in all aspects of choir activity, and the technical perfection attained was a direct result of this. The ensemble, diction, and interpretation always made the anthem a high point in the worship service." All of our choir directors but one have been associated with North Central College.

The choir sometimes gave concerts in the surrounding community and it was booked as "The College Choir of First Evangelical Church." At one time when money was scarce, a suggestion came at a church meeting that a retrenchment on choir expenditures might be advisable. Bishop S. P. Spreng, who was known for his ability as a great pulpit orator, put all his eloquence into play and described how First Church choir was known throughout our denomination. He called Evangelicals "a singing people" and insisted that our col-

lege church must continue to lead in the field of music. There was no retrenchment!

During the ministries of Mr. Schloerb and Mr. Grote, church services were held every Sunday night, and even the balcony was filled with college students who came directly from their campus E.L.C.E. meetings. The entire choir sang faithfully at these evening services under the direction of Professor Pinney. However, in the middle thirties, when the depression fogs began to lift and money became more plentiful, people liked to use Sunday afternoons and evenings for long-deferred visits with near and distant family and friends. During Mr. Grote's ministry the evening choir began to give way to special numbers: solos, duets, and small ensembles. At the beginning of Mr. Eder's ministry, the choir no longer appeared for evening services. The full choir evening presentations since that time have been limited to special occasions and sacred concerts for the Lenten and Advent seasons.

Because of ill health, Professor Pinney found it necessary to resign in 1942. First Church will be eternally grateful to him for the standards of musical perfection he set, and for the personal devotion which he gave and expected of choir members. (Now, ten years after "Prof" Pinney's retirement from North Central College, he is still teaching music at Sacred Heart Academy, a few miles east of Naperville. He was also directing an Episcopal Church choir at Downers Grove until June of this year.)

A new type of missionary effort, a real sample of Christian Social Relations, is being carried on by one of the young men of our congregation who is with the Peace Corps in Nigeria. Jared Dornburg's regular job is teaching history and government in the Birnin Kudu Secondary School, Kano, Nigeria. This vacation time he is teaching native primary teachers who desperately need practice in using the English language. He, in turn, is studying their language, Hausa. You remember that our Dr. Ira McBride translated the Bible into Hausa while he was in Africa.

Mr. Hill, who was Director of Music for the Naperville Public Schools, was selected as Choir Master and served a very effective directorship from 1942-45. Due in large part to Mr. Hill's enthusiastic cooperation and intelligent leadership, the choir maintained its well coordinated ministry of music. It was with reluctance that Mr. Hill's resignation was accepted, but the congregation wished him God-speed as he moved to Wisconsin to take up new duties there.

"After a long and diligent search a new director was found in Mr. Floyd Tompkins, a new resident and voice teacher in Naperville. During this period of the war, there was a precipitous drop in student

participation in the choir. Seeking enlarged opportunities for the teaching of voice in Chicago, Mr. Tompkins resigned in May, 1948."

A young ministerial student, Edgar Cook of California, was doing outstanding work with the Evangelical Theological Seminary choir at this time. He was secured to direct First Church choir and until 1951 when he accepted a call to become pastor of First Congregational Church of Downers Grove, he gave First Church inspired musical direction. His work with youth groups, as well as with the choir, brought into play his talent for relating drama and music, and the modern musical idiom began to be translated for the First Church congregation.

* * * *

During these years, coordinated programs with the Junior Choir were greatly anticipated by music lovers. Mrs. Dewey Eder had organized Junior Choir work in 1938. By January of 1939 there were 54 boys and girls of junior age enrolled, and the limit for seating and for surplices had been reached. A waiting list had to be started. In 1948 new vestments for the choir were made by women of the church. The project was supervised by Mrs. L. H. Seager, who spent much of her last summer helping get the robes ready. Miss Leona Kietzman finished the task and the robes were worn for the first time on October 3, 1948 at the World-Wide Communion Service. Gladys Eder's ability in choosing selections which were musically sound and yet well adapted to children's voices made her choir one of the real assets of the worship program. Her extraordinary talent in this field is still being recognized, for the Junior Choir she directs in the Community Church in Beirut, Lebanon, where she and her husband have served since leaving First Church, has received wide acclaim.

Since 1952 there have been a number of Junior Choir directors who have served well. Regular participation in the eleven o'clock service, however, has been discontinued; and the Junior Choir loft, which was located to the east of the sanctuary behind the huge sliding door, has been made into a worship assembly room for the Junior High Department. The Junior Choir (now Carol Choir) under the direction of Mrs. Melvin Gabel, senior organist, and the Gloria Choir, under the direction of Mrs. Frederick Toenniges, sing on alternate Sunday mornings at the early service.

The work of Vera Matzke Gabel at First Church as organist continues the tradition of organists of superior musicianship. In the period between Mrs. Druschel and Mrs. Gabel, Mary Washburn Smith, also an accomplished organist, served with distinction for four years. All three organists took their preliminary work at North Central College School of Music, as did the assistant and substitute organists over the years. Included among these in recent years are such fine musicians as Miriam Attig (Mast), Marietta Hoffman (Lambrecht), Valerie Uebele (Dudley), Caroline Hubbard (Adams), Sharon Boelter.

While no receptions have been given and no awards made to Paul Zimmermann, the church is greatly indebted to him for his contribu-

tions in many fields. Ever since the twenties he has been an anchor and mainstay for the musical group. Many of the anthems remain rooted in our memories because of the moving interpretation given the tenor solo parts by Mr. Zimmermann. He has worked untiringly with the choir from the days when it was an all-student choir to the present time when the group is made up entirely of First Church members. This choir of townspeople is present for the holiday services of Thanksgiving, Easter, and Christmas. The exquisite cantatas, oratorios, and anthems furnished during these sacred periods of the church calendar are greatly appreciated by the congregation.

One choir member has said, "The choice of Dr. Frederick Toenniges (for choir master in 1952) was a most fortunate one. This was demonstrated from the first Sunday he took over the director's responsibilities. During these past ten years his vast fund of knowledge in music, combined with many years of experience as an orchestra director and teacher, has made it possible for our choir to continue to provide a high quality of service to the church in the ministry of music. Mr. Toenniges has a keen sense of dedication to his work, combined with musicianship of a high order." Dr. Toenniges possesses a consuming interest in choral work in the modern idiom. Numerous anthems and cantatas, such as the following, have been added to the repertoire during his service as choir master: *Te Deum*—Flor Peeters; *Peaceable Kingdom*—Randall Thompson; *Cherubic Hymn*—Howard Hanson.

On the Sunday of February 25, when Jarvis Spreng represented First Church congregation by being the Anniversary Person wearing the Anniversary stole, it was fifty years to the day from the time his grandfather, Bishop S. P. Spreng, had dedicated the sanctuary.

Mr. Toenniges completely designed and installed an elaborate recording system which makes it possible for the choir to evaluate their singing before public presentation. Dorcas Toenniges, who helps in all these musical ventures, is a tremendous asset to the choir, for she can direct with competence in her husband's absence, as well as make contribution as soprano soloist.

At the present time the three choirs are designated as Sanctuary Choir (Senior), Dr. Toenniges choirmaster; Gloria Choir (Intermediate), Dorcas Toenniges, director; and Carol Choir (Junior), Vera Gabel, director.

The musical contribution to the worship service by organist and choir has been a source of constant joy and cultural support to Pastor Washburn. His bent toward a service with liturgical validity became evident almost from the first. Very soon after his arrival terms such as "liturgist," "versicle," "Tre Ore" and "acolyte" began to appear

on the bulletin. The early service was referred to as "Morning Prayer." Worship at 8:30 was held during the summer months in the Chapel Parlor until 1956. In May of that year this weekly event was transferred to the Sanctuary of the church and has continued there since that time all the year round.

* * * *

As Mr. Washburn took an overall view of his new parish, he saw that a class needed to be formed for the young people who were beyond high school age but not yet eligible for the young married classes. Mr. and Mrs. Joe Stoos were chosen as sponsors for the group. The Young Adult Fellowship became an active and vital part of the church, and for four years served in many areas. The publishing of the "Tidings" began under the sponsorship of the group. Mrs. Stoos, who had been professionally trained in editorial work, gave splendid guidance to this project. "Tidings" is still the news-carrier for the church. There were many good times, as well as many serious, thoughtful periods, for these young people. This is the age in life, however, of fluidity and movement, and the changes in membership occurred so rapidly and brought so many diverse personalities into play that the group could not maintain its identity. Nevertheless, several permanent attachments were made! The president and secretary of the group became Mr. and Mrs. Ted Rockwood. Several other marriages resulted from the friendships originating in this group.

Another class which had been a very forceful one in the late thirties and during the forties, the Homebuilders, now changed the course of its program. The group, first organized in September, 1938, under the excellent sponsorship of Lester and Sarah Schloerb, began a combined program of study on Sunday mornings and social events during the week.

Al Fink was the first president and Dr. Harold Eigenbrodt was the first guest teacher. As long as he lived, Dr. Eigenbrodt felt a special fondness for the Homebuilders, and no matter how busy he was, he always said when asked to teach the class, "Can't let my Homebuilders down!"—and he would teach a new series for them. Among the teachers who guided the discussions were Professor George, Professor Finkbeiner, and Pastors Washburn and Wolf. By 1958 so many of the group were serving in places of leadership in the Church School that it was decided to continue only as a social group. The bond of fellowship is still there, however, and the three events a year are well attended: the Christmas potluck; the Heart Couple banquet, and the summer picnic. For many years the hospitable sponsors entertained the entire group with their growing families at the Schloerb summer home on Golden Lake. In 1954 there were 101 present!

Such classes as the Homebuilders, designed for couples, often seem to flourish most successfully while the children are being "taken" to Church School, and then diminish in power as the children begin to leave home. Fortunately, new classes form to replace the discontinuing ones. In 1947, a class which began by calling themselves "The Young Couples' Class" (some years later simply "The Couples' Class") was instituted. The organizing couples were the Oliver

Schleuters, the Richard Koehlers, the Howard Michels, and the Don Rhodes'. Mr. and Mrs. Obed Albrecht were asked to sponsor the group and for the past fifteen years have given splendid guidance. Miss Alma Hanneld, the present teacher, *prepares* a stimulating lesson each Sunday morning. (Miss Hanneld is a professional secretary and her lesson guides are meticulously typed and mimeographed!) The class also has four separate groups which meet on various evenings for the type of "Christian dialogue" which Pastor Washburn advocates often in his sermons. The resource group leaders for 1961 were: Dr. and Mrs. F. W. Boelter, Professor and Mrs. William Naumann, Professor and Mrs. James Will and Professor and Mrs. James Stein. The Couples' Class has had many projects to help meet world needs: goats and a portable organ for pastors in Japan; sewing machines to the Philippines and Africa; money for projects in Canada, Illinois, Ecuador (for a primary teacher), and Puerto Rico. They paid for a tutor to help a Hungarian refugee student at North Central College. Altogether this class has given about \$6,000 for benevolent enterprises.

On Confirmation Sunday, which comes at the conclusion of the two-year catechetical program, each confirmand comes to the altar and kneels. The pastor presents each child with a wooden cross, on which his or her name and the date are inscribed, which then is held as Dr. Washburn lays his hands on the catechumen's head and says:

Defend, O Lord, this child with Thy heavenly grace, that he may continue Thine forever, and daily increase in Thy Holy Spirit more and more, until he comes into Thy heavenly kingdom.

Another class which is making its presence felt in First Church is known as T.N.T. (Twenties and Thirties) Class. Mr. and Mrs. A. L. Tholin gave four years of devoted service as teachers of the class. Then Mr. Vernon Hoesch served as teacher and under his guidance the class undertook a project of supporting two students at the Ifugao Academy and at Union College in the Philippines.

Under the leadership of Professor James Stein, an "out of high school" age group has again been formed. Perhaps classes for these young adults can best be started as the need arises. The very nature of the group, the poised-for-flight period of life, makes it impossible to establish a permanent class. Departure for college, marriage, and jobs in distant places keep the membership in a constant stage of fluctuation.

* * * *

The ebb and flow of Church School classes becomes apparent only when a long view is taken. In any given period of time there is a sense

of stability and accomplishment. While aware of the areas where improvement might be called for, Pastor Washburn felt the solidity of the Church School work as he began his ministry in 1952. He could turn his energies to "the weaving of the fabric of love" out of which he desired the visible garment of his congregation to be fashioned.

In September, 1952, the Council of Administration (which until 1945 had been known as the Church Board) voted to institute a two-year program of catechetical instruction. Pastors Schloerb, Grote, and Eder had held a series of Pastor's Classes for boys and girls in the period before Easter. The following interpretation of the new plan was given by Mr. Washburn:

"The decision for a two-year program was based upon our conviction that the study of our faith is of prime importance. It was decided to call it a Confirmation Class because the ultimate goal of this program is to lead members of the class to a Confirmation of Christ as Savior and to a confirmation of the responsibility for the living of a Christian life."

The church bulletin is often thought of as the guide to the Sunday morning worship service and the carrier of the week's activities. Both Pastors Eder and Washburn have used the bulletins (which were in printed form from September, 1948 on) for molding the thinking of their congregations. The meaning of advent, of communion, of baptism, and of spiritual preparation for Easter were brief excerpts from the pen of Dr. Washburn.

In 1953, First and Grace met together on Wednesday evenings during Lent while Reverend Wolf and Reverend Washburn united their efforts to bring colloquies on "Intimations of Calvary in the Life of Jesus."

This year also saw the beginning of the Lenten breakfasts for men, which have been continued through the years with deep spiritual meaning. In 1954, breakfasts were served for the youth of the church and these too have become an annual event during the Lenten season. A Lenten Bible Class for the women of the church has been held annually on Thursday mornings, with the pastor leading in discussions of challenging and inspirational books by such outstanding modern thinkers as Reuel Howe, and Dietrich Bonhoeffer.

To keep in sacred memory the names of loved ones of First Church, Miss Wilma Schell presented a delicately wrought "Book of Remembrance" in memory of her mother. When new pages are added, the book is sent by the Memorial Committee to Boston where the "engrossing and illuminating are in the noble tradition of the ancient arts. Those skills originated in the early Middle Ages when the monks patiently and laboriously copied the early Christian manuscripts with deft and facile hands. All the records of this book will be carefully executed hand-lettered certificates. To achieve this result, pure gold will be blended with a variety of colors of ink. These will be applied to fine parchment."

The beautiful repository for the "Book of Remembrance" was given in memory of Mr. and Mrs. John Arends by their family. Mr. Arends was chairman of the Board of Trustees of First Church for

many years. The repository stands at the center back of the sanctuary against the north wall. Each week a different page is turned for remembrance.

Only once has the book been removed. On May 9, 1954, the citation and medal given to Miss Lois Kramer by the Emperor of Japan rested in the repository so that all the congregation might see it. Miss Kramer had been so honored by the Emperor for her outstanding work as a missionary and as one of the founders of the Deaf-Oral School in Japan.

* * * *

While 1953 saw the link with the past made real through a Book of Remembrance, it also saw the forging ahead in many places. On June 25, 1953, the uniting and first session of the Illinois Conference of the Evangelical United Brethren Church was held in First Church. On July 7-9 Illinois Branches of the Women's Society of World Service held their merging convention at First Church in Naperville. Also in July, a dinner was given in honor of Dr. Paul V. Church, the newly elected superintendent of the Naperville district.

In the fall of that year, appeals again were made for good, warm clothing. Dr. Lowell Maehtle, chairman of the Social Action Committee, was supervising the sending of clothes to Korea.

In November, WMAQ and WNBQ broadcast and telecast a series of *Thoughts and Prayers* by Dr. Washburn. Recordings of meditations and prayers were used to open and close NBC's radio and television day in the Chicago area during that month.

The world situation is often made vivid to First Church as friends returning from distant places tell of their experiences. On July 6, 1960, Dr. and Mrs. Harold Schendel, who had returned only a few days before from South Africa where Dr. Schendel was working on problems of nutrition, told a thrilling and disturbing story of how they joined with others in an effort to help avert a political catastrophe in Capetown.

On January 1, 1954 the Washburn family held their traditional afternoon and evening Open House for the congregation and friends. The trustees assisted. A pleasant diversion was the display of poetry by members of the congregation for the Christmas season. It is Pastor Washburn's deep concern that religious and philosophical concepts be expressed through the creative arts. He feels the love of God should cause the worshipper to bring forth praise through original poetry, art, and music. He urges his people so to express their exultation.

During the summer a large new pulpit Bible was given in honor of Professor M. E. Nonnamaker, who had been the Sunday School Superintendent at the time of the building of the new unit.

September 5, 1954 was the last Sunday Clyde Galow was in his home church at Naperville before he left for England to prepare for missionary work in our African mission.

The General Conference of the Evangelical United Brethren Church, which met in Milwaukee, Wisconsin in 1954, elected a member of First Church to the Bishopric, Dr. H. R. Heininger, then serving as President of Evangelical Theological Seminary. At the farewell party for the Heiningers, many warm congratulations and expressions of goodwill were offered to them, but there was a certain sadness, too. The loss to First Church of one of its talented families was real, and the personal loss of warm friendship was real, also.

Back in 1945, the Report of the Administrative Council had given the following item of business: "The trustees were instructed to investigate and take the necessary steps to incorporate First Church with the Secretary of State (This suggestion has been made by Bishop George E. Epp for specific legal reasons.)" However, the culmination of that suggestion, for various reasons, did not come to pass until ten years later. On February 20, 1955, the congregation was given a mimeographed document, along with the bulletin, at the 11 o'clock worship service. The document set down the resolutions which had to be adopted by our congregation before our church could become an incorporated church. The trustees had been instructed at the annual meeting of the congregation in May, 1954 to secure a corporate charter for our church. They could not complete their assignment until the resolutions were adopted.

First Church furnished eight branch (Illinois State) officers for Mission Band work: Miss Clara Rickert, Mrs. William Schutte, Miss Gertie Rickert, Mrs. H. C. Gegenheimer, Mrs. J. C. Schaefer, Mrs. Floyd Shisler, Mrs. Amelia Umbach, Mrs. Clarence Eggestein.

At 11:40 o'clock, the minister concluded his sermon and held a brief congregational meeting. The resolutions were adopted, the Doxology sung, and church was dismissed at 12 o'clock as usual.

The Easter season at First Church was a sad one in 1955. On March 24, Maundy Thursday, Dr. and Mrs. Milton Bischoff and their small daughter, Joylene, were killed in an automobile accident. They were on their way to the church where Reverend Bischoff was serving as pastor. Dr. Bischoff was head of the Bible Department at North Central College and Mrs. Bischoff had been well-known for her children's work in our denomination. Both had served as leaders in the field of Christian Education. Our minister, who had taught Religion at Rockford College, completed the year of teaching in the Bible Department at the college in Dr. Bischoff's place.

Running all through the history of First Church is this thread of interrelationship with the college. With the changing times, the nature of the relationship has changed. This was evident in the 50's, when both First and Grace congregations dispensed with services in their own churches and went to Pfeiffer Hall to join in the College Baccalaureate Service. The college had changed its Commencement program schedule. Baccalaureate was now in the morning instead of the afternoon, and the graduation exercises were on Sunday evening.

The joining of the two churches in the service was rather symbolic of the changing relationship of the churches and the college. It marked a turning point. The college had shared in the church—the church was now sharing in the college.

For many years after the union of Zion and College Chapel Churches, First Church was considered the College Church. Mr. Eder had once written :

When First Church was built in 1912 it was designed to be a Church Home for students of North Central and Evangelical Theological Seminary. During these four decades thousands of young people have worshipped here and hundreds have sung in its choir. Among those whom we welcome today are many new students. We pray that all may feel the warmth of God's Spirit at work in our great congregation. On Sunday evening, October 14th, First and Grace Churches will hold their annual 'At Home Night' when we will have an opportunity to get better acquainted with you in our homes.

On Ash Wednesdays of 1960 and 1961 an Agape (Love) Feast was held. The atmosphere and mood of the ancient Christians (160-235 A.D.) were recaptured. In complete silence the worshippers entered a Palestinian-type garden for the washing of hands. The bread was broken from the round loaf by the ministers and taken by each communicant. The simple food in baskets was passed from one to another as hymns were sung and scriptural exhortations given. It was an hour of preparation for the coming of Easter.

The holding of the joint Annual At-Home-Night was but another indication of the cooperatively sponsored college activities which had once been concentrated in First Church alone. The reunion of the Association and United Evangelical Churches had made the college the school belonging to all Evangelicals. In addition, when Reverend Wilmert Wolf became a professor at the college, he was a member of

First Church and was one of the professors who taught the college class of more than 200 students. Later, when Mr. Wolf became pastor of Grace Church, the close tie to his Alma Mater held, and Grace and First Churches shared, in a new way, a mutual concern for the religious life of the students.

With the coming of Chaplain George St. Angelo to the college in 1956, a different approach to campus religious life naturally was inaugurated. For a while the ministers, Sunday School superintendents and college representatives worked together to formulate a college-church program. But with the building of the new Student Union both the Sunday School and the Youth Fellowship meetings were moved to the campus. Also, in place of the old type of Religious Emphasis or Week of Prayer in which the churches once shared quite extensively, modern Student Retreats have been instituted which are very inspirational to students, but in which the churches have no part. Despite this separation, which by the very structuring of a new program was inevitable, both First and Grace Churches have a large number of students who worship with them on Sunday morning.

The mutual debt of First Church and the college to each other can never be truly evaluated. Just in the area of Church School superintendents who have served in the new building, it is interesting to note that every one has either been a college or seminary professor or a graduate of North Central: M. E. Nonnamaker, Edwin Theiss, Harold Heininger, E. N. Himmel, E. D. Riebel, C. E. Erffmeyer, I. A. Koten, C. J. Attig, H. L. Deabler, Harold Schmidt, Henry Moy, Vernon Hoesch, Jarvis Spreng.

* * * *

Another rewarding relationship over the years has been that of First Church and the Evangelical Theological Seminary. Professor James Stein of the Seminary has given us some interesting facts concerning this relationship in three different areas:

1. The pastoral ministry of our congregation has been one that in the main has been trained at the Evangelical Theological Seminary. Since 1910, with one exception, all the men who have occupied First Church pulpit were graduates of this seminary: W. A. Schutte, A. J. Boelter, R. W. Schloerb, W. E. Grote, Dewey Eder, and Paul Washburn. In 1929, the seminary inaugurated its Field Work Program—a plan whereby young seminarians might receive practical pastoral experience in a local congregation while they continued their seminary education.

Since that period a long list of student ministers have served both in various capacities in the worship and work of First Church and have been served by their experience in the work of the congregation. Moreover, a number of young men of our congregation have received their ministerial training at Evangelical Theological Seminary.

2. The congregational life of First Church is likewise affected by the seminary. A number of faculty members and their families have been active participants in various phases of church work. The plaques on the walls of our church tower express the contribution of some of those who in the past played a significant role. These men served as Sunday School teachers and officers, trustees, guest preachers, etc. Their wives were active in choir, Sunday School, and in the Women's Society of World Service locally and denominationally. Mrs. Wilber C. Harr is currently President of the General W.S.W.S. of our denomination.

3. The seminary has made good use of First Church's physical accommodations. Most of its large public services, such as baccalaureates and commencements, have been held in this sanctuary. The last three seminary presidents, Dr. Kimmel, Dr. Heininger, and Dr. Eller, were installed at services held in our sanctuary. The installation services for a number of seminary professors have occurred at our church as well.

Perhaps there is some significance in the fact that the sanctuary of our church and the administration building of the seminary had their cornerstones laid within a few months of each other. The former was laid in 1911; the latter is designated "1912." Moreover, Levi Goehring, a graduate of the seminary, was the contractor who built both buildings. These facts signify more than that both institutions moved into more commodious plants about the same time; they further indicate a common desire to build greater and better to glorify God.

Since the coming of Pastor Washburn, eight Church Life Retreats have been held. Full-scale schedules for the coming year were presented by the chairmen of the various committees. Church leaders received inspiration and information at these retreats. Wheatland Salem Church has frequently been the site of these retreats.

One of the pictures of First Church which emerges over the years is one framed by its good neighbors: the Seminary, the college, Grace Church, and other neighboring churches. For a number of years many of the churches of the community joined in a September reception for the North Central students and welcome speeches were given by pastors of the other churches. The Good Friday service for the combined Protestant Churches of Naperville has been an annual worship experience in First Church for more than a quarter of a century.

The Christmas Eve Service of 1956 was made especially meaningful as laymen of the Methodist Church joined the men of First Church in serving the communion emblems to the joint congregations. (The Methodist Church was being rebuilt following a fire.) In 1960, the members of the newly organized United Presbyterian Church shared in the Christmas Eve service. The Reverend Kenneth Lehman assisted Pastor Washburn, and six men from each church served communion.

With other Naperville churches cooperating, an inter-racial camp, under the direction of Mr. and Mrs. Chester McMartin of First Church, was held at Camp Seager, 1960 and 1961. Negro and Indian children from Chicago were welcomed.

Our neighborhood extended even farther, when in 1956 the Lombard Mission was established. By 1961, First Church had contributed nearly \$20,000 for this project. The Reverend Ted Rockwood, who had been recommended to the ministry by First Church, was the minister of the new mission church of the Illinois Conference. The fund has been continued each year through 1962.

The word "fund" has found its way onto these pages again and again. Innumerable special projects have brought forth generous responses which usually exceeded the asking. This, in addition to the regular budget. Through the years the sending of CARE packages has been a favorite individual contribution.

Like so many other areas, the pulse and conditions of the times can be felt in the budget of the church. Mr. Vernon Hoesch, of the Board of Stewards, has prepared an interesting table showing the total amount raised for all purposes for ten year spans:

1910	\$ 3,518	29.81	average	per	member
1920	\$16,510	36.69	"	"	"
1930	\$17,527	27.29	"	"	"
1940	\$13,360	18.79	"	"	"
1950	\$44,236	53.00	"	"	"
1960	\$70,401	66.00	"	"	"
1962	\$75,890	70.00	"	"	"

It is only fair to point out, however, that the average per member in 1910 represents more sacrifice than the much larger sum today.

William Kilgus inspired and directed the congregation's most recent improvement in stewardship. He did this by reinstituting the Every-Member Canvass which had been neglected for a number of years. Early attempts at this were disappointing, but chief Steward Kilgus persisted and succeeded.

The conference program, "Faith at Work," is an attempt to inspire churches to go far beyond what is required of them in their giving—a go-the-second-mile type of sacrifice. First Church responded to this program by moving up the amount paid to the Illinois Conference from about \$640 to \$1,000 a month.



Dr. Frederick
Toenniges
Choirmaster, 1951 —

SANCTUARY CHOIR — 1962

Front row: Barbara Weidemeier, Lynn Samstag, Adele Barkei, Sue Matter, Beverly Weidemeier, Carolyn Barkei, Vera Gabel. Second row: Judy Swallow, Jayne Thompson, Carol Smith, Barbara Williams, Candace Matter, Pam Thoman, Janet Weidemeier. Third row: Emma Leatherman, Norma Ladley, Loretta Stein, Marsha Lovinger, Polly Yoder, Nancy Williams, Barbara Sielaff, Carol Nelson. Fourth row: Dwight Williams, Dorcas Toenniges, Genevieve Spiegler, Gloria Wolf, Zula Farnham, Alma Hanneld, Nancy Schobert, Harold Riebel. Fifth row: Paul Zimmerman, Paul Zimmerman, Jr., Elwin Yoder, Walter Ladley, Marvin Thompson (chairman, Music Committee), Robert Nelson, Fred Washburn. Members not present when picture was taken: Marge Michel, Ruth Bradlee, Sue Shiffler, Bernice Jamison, Helen Gabel, Doris Du Pont, Juanita Maechtler, Joann Roessler, Linda Stutzman, Mari Gene Butler, Dan Butler, Jack Due, Stan Harr, Don Mengedoth, Jim Miller, Larry Roessler, Arlie Shiffler, Clyde Uebele, Phil Jamison.



Dr. H. R. Heininger, Bishop of the Northwest Episcopal Area

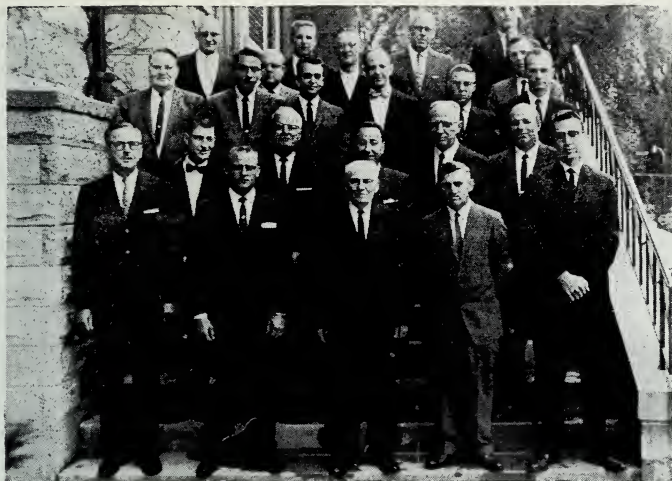


Reverend J. R. Bouldin, Conference Superintendent of the Naperville District.



BOARD OF TRUSTEES

Left to right: Harold Erffmeyer, president; Mrs. Elmer Koerner, secretary; Mrs. Obed Albrecht; Walter Schall, treasurer; Marvin Hatwig, John Dahlberg. Officers of Finance: Anton J. Senty, chief steward; Joyce Lehman, church treasurer. Board of Trustees missing: Arlyn Shiffler, vice-president; Wilber C. Harr, Henry Moy. Officers of Finance missing: James Lyden, assistant chief steward; Bill Lankenau, financial secretary.



USHERS, 1932

First row, left to right: G. Meyer, J. Nicoson, A. Petersen, C. Biesterfield, R. McComb. Second row: C. McMartin, W. Broeker, W. Schall, V. Schaefer, H. Kittel. Third row: C. Albrecht, K. Schobert, R. Braun, O. Kreimier, M. Kilgore, C. Thompson. Fourth row: C. Eggestein, K. Blake (forward), C. Classen, F. Enck, F. Margolf, A. Faulhaber, R. May (forward).

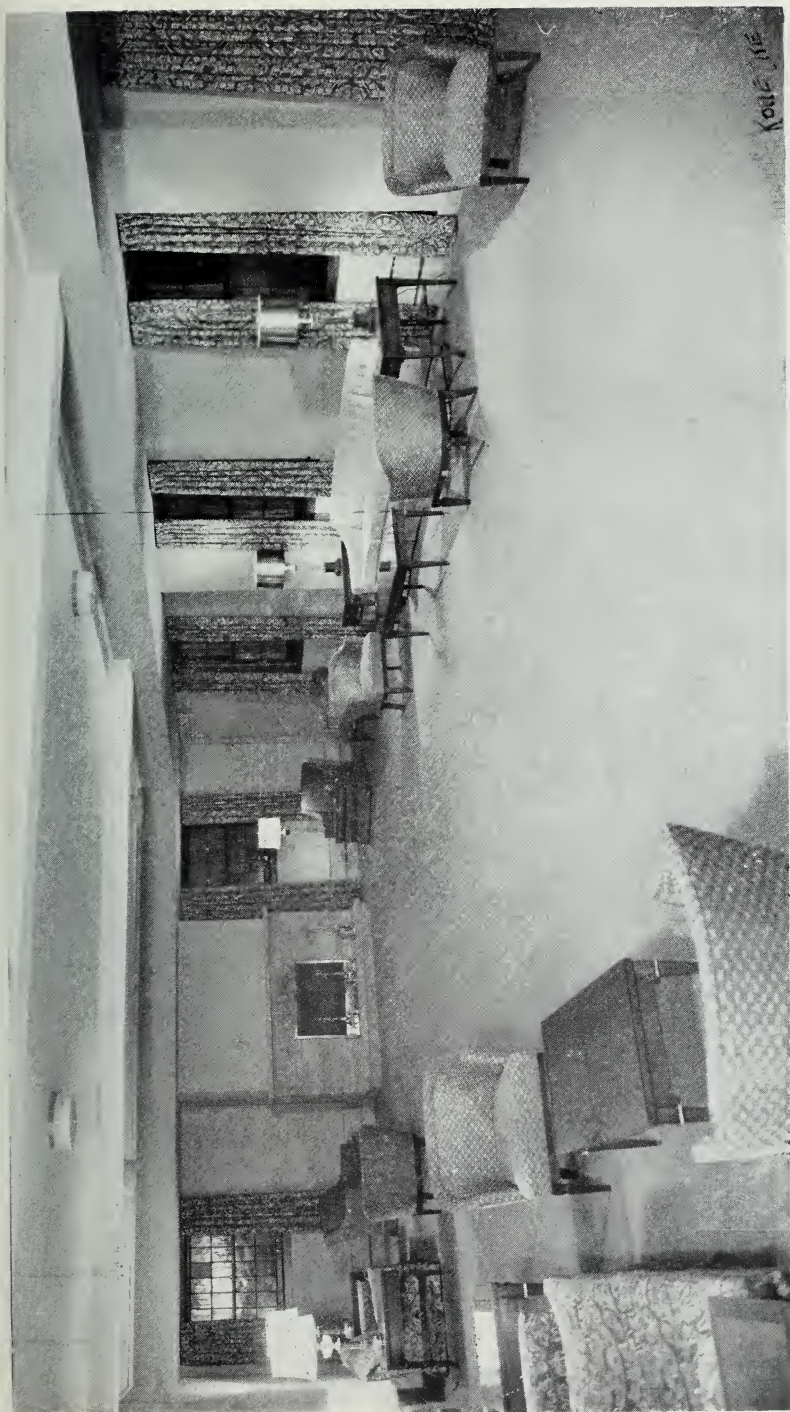


STAFF OF THE CHURCH

Seated: Mrs. Frederick Toenniges, Mrs. Adam Keller, Mrs. J. R. Howe. Standing: Mrs. Melvin Gabel, Frederick Toenniges, Brian Bender, Paul Washburn, C. Clare Smith.



The Prayer Chapel
"dedicated to the Glory of God"
November 25, 1956



CHURCH PARLOR — 1962

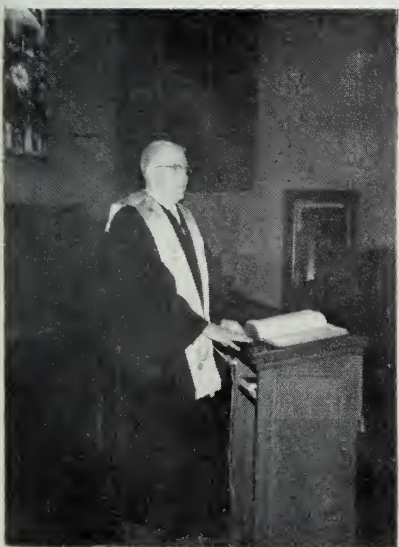


COUPLES CLASS — EASTER, 1962

Front Row (left to right): Virginia Miller, Marcene Naumann, Margaret Dahlberg, Janet Koehler, Barbara Sielaff, Miss Alma E. Hanneld (Teacher), Pat Stockner, Genevieve Spiegler, Evelyn Holle. Second Row: Professor William Naumann, John Dahlberg, Weston Spencer, Mickey Spencer, Miss Vivian Olson (missionary on furlough), Doris Caulker (visitor from Sierra Leone). Gerta Stegner, Maureen Samstag, Joyce Koth, Marian Nelson. Third Row: Marian Schlueter, Lois Will, Janice Stockwell, Luise Juhnke, Marge Sydow, Betty Due, Eleanor Maechtle, Joyce Mann, Iris Harvey, Helen Barrett, Margaret Hoesch, Gloria Schilling. Back Row: Oliver Schlueter, Richard Sielaff, Professor James E. Will, President Arlo Schilling, Jack Due, Reinbold Sydow, James Mann, David Spiegler, Gordon Maechtle, Earl Samstag, Jarvis Spreng, Armin Hoesch, Floyd Thompson, Richard Koehler, Russell Lovingier, Obed Albrecht (Advisor), Gus Stegner, Jack Lyden, Mrs. Marie Albrecht (Advisor), Gerhard Becker, Pauline Dietrich.



Officers of Junior High Youth Fellowship: Steve Weidemier, President; Jane Carlson, Secretary; Lauren Moss, Treasurer. Missing, Mindy Schlue-ter, Vice-President. Senior High Youth Fellowship: Sue Yelverton, Sec-etary; Karen Moss, President; Carol Sydow, Vice-President; Bob Shif-ler, Treasurer. Mr. Brian Bender, Minister Intern.



Mr. Obed Albrecht, chairman of the 125th Anniversary Committee, wearing the Anniversary stole, which was chosen by Miss Doro-thea Kimmel and fashioned by Mrs. Lola Hornback. The stole was worn by a different lay per-son each Sunday for twenty Sun-days during the 125th celebration. Highlights of the history of First Church were related by the An-niversary Persons.



Dr. and Mrs. Paul Washburn



Century-old parsonage—good example of gracious dignity of early Naperville architecture—plus some carefully chosen modern alterations.



First Evangelical United Brethren Church as it looks today — 1962

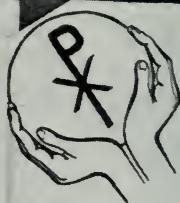


PASTOR WASHBURN'S CONFIRMATION CLASS, 1961

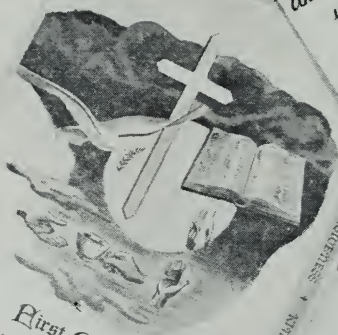
First row: Pat Nance, Mary Ann Stutzman, Nancy Schilling, Polly Yoder, Marsha Lovingier, Sue Otterpohl, Carolyn Barkel, Marian Kittel, Kent Grosshuesch. 2nd row: Herbert Yaginuma, Kerry Mann, Susan Kay, Lynn Samstag, Barbara Weidemier, Nancy Murr, Kim Spencer, Gerald Bensema. 3rd row: Joel Klass, Barry Grove, Nancy Williams, Linda Robinson, Beverly Weidemeir, Conover Ellis, Pete Schlueter, Jeff Bennett.



Persons
in the
Stable



And I, if I be lifted
up from the earth, will
draw all men unto me
JESUS



First Church
EVANGELICAL-UNITED BRETHREN
Naperville, Illinois
D. R. EDER, Minister

FAITH

PEACE

JOY

HOPE



Fruit of the Spirit

The fruit of the spirit is love,
joy, peace, long-suffering,
gentleness, goodness, faith,
meekness, temperance, against
such there is no law.
Galatians 5: 22



MINISTERS

WILLIAM EDER

WILLIAM EDER

FIRST CHURCH MEMBERS

MEMBER OF FATHER -- Donald Bateman,	1956
MEMBER OF -- Melvin Gabel,	1956
MEMBER WITH FRUIT -- Margaret Berg,	1956
MEMBERS IN STABLE -- Margaret Berg, Lois Will Paul Washburn	1956
MEMBER IN CHAIR -- Willard Smith,	1957
MEMBERSHIP OF CHRIST -- Margaret Berg,	1956

First Church
Evangelical United Brethren
Dr. Paul Washburn, Minister
Naperville, Illinois



Invitations of Christ

Mr. A. J. Senty, the present Chief Steward, reported that during 1961 about 80 men had been organized into thirteen counting teams and faithfully recorded the contributions made each Sunday by our members to the program of First Church. The Stewards also solicited the commitments and financial support which will make possible the functioning of the 1962 budget, which is as follows:

Miscellaneous Offering	\$ 500.00
Easter Offering	1,200.00
Christmas Offering	2,500.00
Loose Offering	4,000.00
Weekly Envelope Offerings	68,770.00

Total\$76,970.00

At this point (lest we forget that we once had no bulletins because of cost, and that we closed the church three days a week to save money), it seems most appropriate to take a quick backward glance at the "Depression" budget of 1930-31:

SALARIES:

Pastor	\$2,700.00*
Choir Director	720.00
Organist	360.00
Janitor	1,200.00
	<hr/> \$4,980.00

LOCAL EXPENSES:

Organ and Music	\$ 250.00
Printing & Stationery	425.00
Taxes	100.00
Light, water and coal	1,200.00
Repairs	540.00
Insurance	700.00
Interest	1,000.00
Miscellaneous	360.00
Church School	1,350.00
Reserve Fund	50.00
	<hr/> \$5,975.00

GENERAL ITEMS:

Missions and Benevolences	\$2,700.00*
Presiding Elder	335.00*
Religious Education	590.00*

Bldg. Fund Principal\$1,000.00 \$4,625.00

TOTAL\$15,580.00

Through the years, the name W. W. Spiegler has been inextricably bound up with the financial program of the church. In December 28, 1958, not many months before his death, Mr. and Mrs. Spiegler were honored at the chancel. The following notation comes from the bulletin:

"Mr. W. W. Spiegler is being honored today in our moment of Koinonia. He has served outstandingly as

*Subject to Approval of Quarterly Conference

our Financial Secretary for fifty years. We congratulate him for his record and uniqueness of service. We are confident that he has been richly blessed in the doing of his work. We want him to know we are grateful."

Another person who has made a great contribution to the financial structure of the church is Joyce N. Lehman. As Church treasurer for twenty years, he has questioned or recommended various propositions, always with a vision of operating "in the black."

An interesting attitude of the congregation toward its budget has been strikingly illustrated twice—once during the depression and once in 1962. In depression days a motion was made in congregational meeting to have our lay delegate ask conference for a reduction in our apportionment from \$2700 to \$2430.00. The motion was lost because a majority didn't want such a request to be made! In 1962, when the pledges did not completely cover the proposed budget, it was suggested that some of the mission funds be allocated to balance the budget. This too, was defeated. The congregation has a definite "Let's get busy" policy rather than a "Let's cut the budget" one! Individual gifts and special offerings nearly always fill the gap.

One of the special offerings which has always been meaningful to the congregation is the traditional White Gift offering. The gifts have been used for projects which are as diverse as the needs of people at home and abroad. Although several suggestions are usually given to the congregation as a whole, such as CARE, special mission projects, orphanages, old people's homes, Red Bird Hospital, and others, yet each Church School class may choose the destination for its gifts. The rising and falling status of our economy is typified in the amounts given. In the 1933 depression the gift was \$292.71. Steadily the amount moved upward until 1945, when, for the first time, the thousand dollar mark was crossed—\$1048.80. In 1946, the amount was more than doubled and \$2881.38 was raised. In 1947, the two thousand dollar goal was again exceeded, but from then until 1957, it was not reached.

A beautiful family tradition was begun in the middle forties in connection with the White Gift Offering. At the Christmas program a representative of each class brings the envelope bearing the gift and lays it at the manger where the Holy Family is being portrayed by the family of the congregation having the newest baby boy. Some members of the original planning committee worried lest the baby cry and "spoil" the climax of the Christmas program. Others felt that the touch of realism would in no way detract, and the idea took root. (The babies have behaved marvelously well!) The family which probably started the tradition was Mr. and Mrs. Lester Stover and Bruce. Some of the other families who have had the youngest son in the congregation when Christmas rolled around were: the Samuel Foemmels, Walter Klases, Richard Koehlers, Weston Spencers, Elwin Yoders, John Bells, Richard Winters, Robert Gridleys, James Swallows, Wesley Wilsons, and William Lankenau.

The traditions which are so meaningful to families and churches are harder to establish today than in bygone days. Already in 1957,

Mr. Washburn commented on the mobility of our congregation. "The present membership is 993. In the past five years 330 members have been received, but our gain in membership is only 132. This means that we must receive five members to gain two members"

In January, 1962, when the total membership had risen to 1,081, Mr. Washburn wrote in his annual report, "The parade of persons through our congregation continues We must be more diligent at winning persons. We must be more diligent at assimilating people. We must be more diligent at dialogues of spiritual significance with people while they are with us. We must send people on their way with a genuine sense of continuing to belong to our fellowship" To make vivid what he had in mind, Pastor Washburn presented Mr. and Mrs. William Kilgus (who were moving away after having served First Church in many places of leadership) to the Annual Meeting as "Mr. and Mrs. Parade." They personified the continuous coming and going of our members.

But while the membership becomes more and more fluid the building itself stands solidly on the corner of Franklin and Center as it has for fifty years. The trustees, however, are always aware of the need to keep the building in excellent repair, and to modify and remodel as the times and needs change. At a special meeting of the congregation on February 13, 1956, it was voted to have the church fiscal year coincide with the calendar year and to approve a number of major changes in the interior of the building. All proposals won easily except that for the building of a Prayer Chapel. This was approved by such a narrow margin that the trustees brought new propositions to the Board later. This time their suggestions were accepted by a sizable majority. On April 8, 96 men went out to raise \$20,000 toward the improvement fund. The men and their wives held a Victory Dinner at the church that evening.

It was a "man's world" on the trustee board at First Church for over a century, but since 1950 five women have served on the board: Mrs. Willard Muehl, Miss Ruth Gamertsfelder, Mrs. Lester Schloerb, Mrs. Elmer Koerner, and Mrs. Obed Albrecht. In 1962, Mrs. Allie Stehr was elected Lay Leader (often called Class Leader), the first woman to hold this office in First Church's long history.

The dedication was set for November 25, 1956. The proposed changes had been made and the areas outside the sanctuary took on a beauty which was comparable to that of the sanctuary.

The church kitchen was made modern in every respect; the library was established in the old location of the pastor's study; part of the old parlor became a suite of church offices consisting of a reception room, a work room, the assistant pastor's study and the

minister's study (all conveniently located immediately to the right of the weekday entrance to the church); an unusually warm and attractive social parlor was designed by a professional decorator; and a prayer chapel was made beautiful through simplicity of design and richness of symbolism.

The creation of the Prayer Chapel made possible the beginning of another church family tradition which so enriches both church and family. During the advent season, each Sunday afternoon at the Vesper Hour, 4:30-5:30, families may kneel at the chancel in the chapel while their pastor offers individual prayers for each member of the family and then serves them communion as an act of devotion to Christ who is the center of Christmas. The first "family sacrament" in the new chapel will remain forever a blessed memory to one family, for it was the last time they had the privilege of kneeling together at the altar as an unbroken family unit.

Two pages in the Book of Remembrance deal with the memorial gifts given to the Prayer Chapel. They read as follows:

THE PRAYER CHAPEL was dedicated TO THE GLORY OF GOD November 25, 1956, graced with ALTAR given in memory of Mrs. S. J. Gamertsfelder; CROSS AND CANDLESTICKS given in honor of Mr. and Mrs. John Manshardt; BIBLE AND BIBLE STAND given in honor of Mrs. Elizabeth Wahl; PRAYER RAILS given in honor of Mr. and Mrs. Philip Pope; CLERGY SEATS given in honor of The Reverend Charles Rodesiler; HYMN BOOKS given in honor of The Reverend H. Creighton Powell; LECTERN given by friends; LECTERN ANTEPENDIA given by children in the kindergarten; ALTAR VESTMENT AND BAPTISMAL BOWL given by The Reverend and Mrs. Theodore Rockwood.

THE WINDOWS OF THE CHAPEL, four in number, presenting events in THE LIFE OF OUR LORD were dedicated November 25, 1956. The NATIVITY WINDOW was given by Mr. and Mrs. Floyd Shisler. THE BAPTISM WINDOW was given in memory of The Reverend and Mrs. William Albrecht. THE CRUCIFIXION WINDOW was given in honor of The Reverend and Mrs. E. D. Riebel. THE RESURRECTION WINDOW was given by friends of the church.

In 1962, Professor W. H. Heinmiller and his family added Chapel Bibles in loving memory of Mrs. Heinmiller. The window lighting was given by the Reverend and Mrs. Leslie Gabel.

That same Christmas, 1957, when the "family sacrament" was begun, First Church sent a large part of the White Gift Offering to CARE. A letter which reached the church in March said that the gift purchased almost eight tons of food for the needy people of the world. Food was distributed equally among Berlin, Colombia, Greece, India, Italy, Pakistan, and Germany. The letter stated, "Yours is a most tangible expression of brotherhood and will carry with it a message of hope to those assisted."

In 1958 the Committee on Social Action appealed to the congregation again: "After World War II we were happy to gather clothing for the destitute people of the world. That was in 1946 and 1947. The clothes given them are long since in shreds . . ." Since that time one or two big clothing drives a year have meant tons of clothing going on their way to the needy of the world. The spring and fall drives for 1961 had Mr. Frank Singer and Dr. J. Ruskin Howe as chairmen. Professor Allen Buck is Chairman of the Social Action Committee.

*The six persons who have held membership
in First Church for the longest period of time are:*

*Mr. Judson Gamertsfelder (longest continuous
membership), 1901*

Professor Thomas Finkbeiner, 1893

Lula Wagner Reik, 1894

Bertha Schutz Shisler, 1899

Frohnia Fink Stoner, 1899

Mary Brown Feucht, 1899

The world relationship ties are kept taut in Naperville. In 1959 the Denomination purchased a much-needed apartment house for missionaries home on furlough. On August 23 the new five-apartment brick building on the corner of Washington and School Streets was dedicated to Bishop Epp, with ceremonies attended by many members of First Church. This George Edward Epp Hall is a fitting tribute to Bishop Epp, who is one of the outstanding leaders in the field of missions in the Evangelical United Brethren Church.

In the local congregation, in the same year, a tribute was paid to Dr. Washburn for his twenty-five years in the ministry. The congregation gave him a sterling silver bowl and many personal expressions of appreciation. In 1960 the congregation, which had begun the support of Mr. and Mrs. John Dennis at the Inter-American University in Puerto Rico, sent the pastor to get first-hand information on the project. Gratefully he returned to share with members of his congregation the new and enriching experience which had been his, and to give them visual and verbal accounts of the work.

This desire on the part of the congregation to have intellectual and spiritual enlightenment go hand-in-hand has been in evidence all through the history of First Church. The building of the modern Church School unit, the careful choosing of superintendents, department heads, and teachers all bear witness to this. The plans for a full-time director of Christian Education had been on the books for a long time. Quentin Lansman had served part-time in 1958, Mrs. Howard Mueller was full-time Educational Assistant from September

1959-1961, and in September, 1961, Mrs. J. Ruskin Howe became full-time Director of Christian Education.

Mrs. Howe is extraordinarily well-prepared to handle this position. Her work includes the total educational program of the church at all age levels. Mr. Henry Moy, who had twice been elected Church School Superintendent and had a thorough knowledge of the workings of the entire school, served as the competent first chairman of the newly organized Board of Christian Education. Dr. Arlo L. Schilling, who became President of North Central College during the Centennial year of 1960-61, is now serving as the Chairman of the Board. His ability as an educator and administrator makes him particularly well suited to this work.

Mrs. Howe's vision of Christian Education places it within the context of the church. She says, "Through Christian Education we communicate the Christian faith. We think and plan in terms of the wholeness of personality. The church provides for the Christian nurture of individuals. We want our Christian Education program here at First Church to be such that it is always possible for the pupil, whatever age, to be confronted with God, through Christ, and to be given the opportunity to respond." This background will serve them in good stead as they grow older, for the Sunday morning services at First Church are real experiences of worship.

Mechanical devices and material aids are merely adjuncts to the main purpose of the service and are used as inconspicuously as possible. The flowers on the altar always add beauty to the service, never detract; for their arrangement is done with skill and artistry by the Altar Guild, Mrs. Adam Keller, chairman. The men who serve as ushers are friendly and dignified.

In speaking of the ushers, it is interesting to note a change in the philosophy of ushering. For many years, the church advocated the use of one team of ushers. During the pastorate of Dr. Schloerb, the ushers were organized and dressed uniformly in conventional English morning garb. With boutonnières in place, they were an impressive addition to the service.

There have been only three head ushers: Mr. George Wicks, Mr. William Ritzert, and Mr. Floyd Shisler. Mr. Shisler tendered his resignation as head usher on January 4, 1962. He had served as an usher in First Church for nearly fifty years and as head usher since 1935. In a letter to Mr. Shisler the church expressed appreciation for the skillful handling of the ushering staff. They are all well trained in the gracious greeting of guests and careful seating of regular members. Mr. Shisler worked with the men from the time of the original ten to the latest arrangement of team ushering, where 70 men are involved. These teams function with captains and co-captains. During 1961 five teams of ushers worked: one for early service and the other four alternated for late service. At the present time the co-chairmen are Gilbert Meyer and Willard Muehl. Mr. Willard Broecker has served faithfully as captain of the first service since its beginning. Other team captains are Melvin Gabel, Marvin Hartwig, Oliver Kreimeier, Walter Schall, and Paul Uebele.

Another change over the years is in the serving of the communion. All communicants came forward and knelt at the altar until 1927. At that time it was voted that they might stand at the altar instead of kneeling. During the pastorate of Reverend Grote it was recommended that the communion symbols be passed through the congregation. The Ladies' Auxiliary bought a new larger table and a new communion set. In 1931 communion cup holders were installed in the pews.

Caring for the communion cups and preparing the emblems have become acts of loving service, and many hands have shared in this preparation. At the present time Mrs. Joseph Beever is chairman of the Communion Stewards.

The Communion at one time could be served only by licensed ministers, but that rule has been changed within recent years so that laymen may also serve. Communion is a solemn ritual of remembrance. The pastor, the assistant pastors, and the servers of the emblems are so much a part of the service that the thoughts of the worshipper may be fixed only upon the meaning of the memorial act.

The young men who have served as the assistants to the ministers of First Church have added much to the morning worship service. Their willingness to become a true part of the congregation and its life has been a rewarding experience to the members of the church and to the young men themselves. At the present time First Church is enjoying its first intern minister. Brian Bender is regularly on the church staff for a year and is not attending Seminary during this time. He worked as an assistant pastor last year, and has been welcomed gladly by the congregation. One of his many diverse duties is to assist in the worship service.

The robed ministers; the chancel with its high altar, eternal light, and liturgical hangings which follow the church calendar; the lighting and extinguishing of the altar candles by an acolyte; the beauty of anthem and organ—all these become a part of Divine Worship on Sunday morning. The sermon adds strength and inspiration to the worshipper.

The preaching ministry of Pastor Washburn has been an outstanding one. His appeal to his congregation is to accept the Divine Presence so completely that their humanity is permeated through and through with the love of God. When this happens, their relationship to their fellowmen becomes one of understanding, love and goodwill. Human beings are of this world, but they are also capable of being instruments of the love of God.

Dr. Washburn's sermons have both spiritual and intellectual depth. He, like some other ministers of First Church, is an avid reader and interpreter of contemporary theological thought. His sermons reflect the wealth of reading and contemplation he has done. To preach to a congregation in which there are perhaps a retired bishop and several ministers, a conference superintendent or two, college and seminary faculty and students, a laity with varied interests and talents but with unusual perception, has been a challenge through several decades to many of the ministers.

Not only have these ministers been good preachers, they have

been good pastors as well. They have been close to their people because they have had the "open door" policy to their parishioners. Day or night, winter or summer, on vacation or at home, the people of the congregation have felt free to call their pastor. In these last years, pastoral counseling has taken on a new significance, and Mr. Washburn has added much of this to his schedule.

To the aged, the sick, the bereaved, the pastors of First Church have offered comfort and solace beyond the mind of man to comprehend — only with the warming of a despairing spirit at the fire of their God-given empathy can this have meaning.

Perhaps the pastors have been close to their people, also, because they have all been human, even as their people are human. They have worked beyond their strength many times. They have known disappointment, discouragement, sorrow. They have become involved in too much work at conference and at home. They have taken on too many committee chairmanships, just as their people do. And yet the bond of serving to the utmost binds pastor and people together in common understanding.

When Miss Mary Washburn became Mrs. Ronald Smith in 1958 at the altar of First Church, she was the first daughter of the parsonage to be married by her father in the present sanctuary.

This feeling that service must go beyond the bounds of our own doorstep is typified by Mr. Washburn. He is widely involved in the general church and conference. Some of his involvements include—

- In the general Evangelical United Brethren Church:
 - the general Council of Administration
 - the Commission on Church Federation and Union (Executive Committee)
 - the Board of Trustees of Evangelical Theological Seminary (Executive Committee)
 - the Board of Trustees of College-Seminary Library
 - the Board of Directors of North Central College Alumni Association.
- In the Illinois Conference:
 - the Council of Administration (Executive Committee)
 - the Board of Trustees (President)
 - the Committee on Public Relations with Colleges and Seminaries (Chairman)

The designation of Mr. Washburn's position on the Commission on Church Federation and Union is a sign that the Evangelical United Brethren Church (which has been a great "uniter" as this history shows) is not through yet. The ecumenical movement is gaining momentum daily, for a united Church must bear witness to a world which is wavering morally, atomically, and spatially. There must

be solidity somewhere—and the united Church must furnish it. Jet planes make it possible for Mr. Washburn to go far and to attend many meetings, but the purpose is the same as that which creaked along with Bishop Seybert in his old wagon more than a century ago.

Meeting, praying, preaching, dedicated men have inspired the congregations of First Church. The cultural patterns have changed and the church has been a part of this cultural development. From the day of prolonged evangelistic endeavor with emphasis on personal salvation, through the spread of the powerful social gospel, to the present emphasis which comes to focus in the preaching of Pastor Washburn, First Church is still searching for the way God speaks to man, and how man must respond. The sermons-in-series of Mr. Washburn illumine this search with themes like:

Dialogues and Worship—sermons to vitalize worship
Involvement in Crucifixion—sermons on the atonement
Involvement in Proclamation—sermons on mission
The Revelation of St. John—sermons on a Biblical book
The Church Apart—sermons on the uniqueness of the Church
Born for What—sermons on the incarnation
The Celebrating Church—seven sermons emphasizing
Communion, Baptism, Confirmation, Matrimony,
Ordination, Requiem, and Worship as Celebration

* * * *

With the realization that the thinking of a congregation is molded and brought to spiritual fruition, in part at least, through the thinking of the preacher, there can be no better way to epitomize First Church today than to close this history with a portion of one of the sermons preached by Dr. Washburn. This is a tribute of appreciation from his people to their pastor:

THE ALLURING CHRIST - VI

Introductory portion of 6th sermon in series)

Jesus Christ is the same yesterday
and today and forever.

Hebrews xiii . 8

Revised Standard Version

Introduction —

The Sunday mornings of this early autumn have found us witnessing a parade . . . a parade of declarations about our Lord Jesus Christ . . . a parade of declarations made by men with a mind to adore Him.

The parade of declarations comes to conclusion this morning with a line from the letter to the Hebrews. The line is the eighth verse in the thirteenth chapter. It reads,

Jesus Christ is the same yesterday
and today and forever.

Before turning to this magnificent declaration, I want to speak, and I will speak . . . in brief compass, to be sure . . . my personal testimony about our Lord Jesus Christ. For purposes didactic . . . and for purposes poetic . . . my testimony is arranged in alliteration.

Our Lord Jesus Christ is a present. We have not earned

him. We have not deserved him. He has come to us . . . all unmerited . . . all unexpected . . . a gift from God. He is a present.

Our Lord Jesus Christ is a presence. He was in eternity before the foundations of the world. He was in Palestine once in time. But since His resurrection He is in every faithful situation as a presence. He said, "Lo, I am with you always" and I take him at his word. He is a presence.

Our Lord Jesus Christ is a pretender . . . a claimant for the throne from which our lives are governed. While he does not violate our right to resist him, he is constantly laying claim to his right to govern us as citizens of his kingdom of grace. He is a pretender.

Our Lord Jesus Christ is a pressure. With loving scrutiny he judges us. His judgments pressure us. With lovingkindness and tender mercies he constrains us in all our thoughts . . . in all our words . . . in all our deeds. His lovingkindness and tender mercies pressure us. He is a pressure.

Our Lord Jesus Christ is a primate . . . the person ranking first in his one holy catholic church. He expresses himself through the congregations where he is the first person. He has so arranged his primacy that where he is not the first person there is no church. He is a primate.

Our Lord Jesus Christ is a problem . . . a problem because we do not know him fully. We can be sure, however, that what we will yet find in him will not be contradictory to what we have already found.

All this Christ is to me . . . a present from God . . . a presence here . . . a pretender for authority over me . . . a pressure upon my thoughts, words, and deeds . . . the ranking person in his church . . . and a problem. These are my thoughts when I own him as savior and Lord. And such is he when he

. . . is the same yesterday and today and forever.

BIBLIOGRAPHY

BOOKS

- Albright, R. W. *History of the Evangelical Church*, 1942.
Blanchard, Rufus. *History of DuPage County*, 1882.
Breyfogel, S. C. *Evangelical Landmarks*, 1887.
Eller, Paul H. *These Evangelical United Brethren*, 1950.
Quaife, Milo M. *Chicago's Highways, Old and New*, 1923.
Richmond, C. W. *History of DuPage County*, 1857.
Roberts, Clarence N. *North Central College*, 1961.
Schwab, J. G. and Thoren, H. S. *History of the Illinois Conference of the Evangelical Church*, 1937.
Watts, May Theilgaard. *Reading the Landscape*, 1957.

NEWSPAPERS AND PERIODICALS

- Alspaugh, Hannah Ditzler, *Historical Sketch of Zion Church*, Naperville Clarion, Oct. 24, 1900.
Evangelical Children's Worker, May 1935 and April, 1938.
Scobey, Frank F., *The Year 1870 in the History of North Central College* (Compiled from the files of the Naperville Clarion, 1952).
Seminary Review, Evangelical Theological Seminary (gleanings from many issues).

PAMPHLETS

- Centennial Souvenir of Evangelical Churches*, 1937.
Diamond Jubilee Bulletin for North Central College, 1936.
DuPage County Guide, *DuPage Historian*, May, 1946, and *Fifty Fruitful Years* (Evangelical Theological Seminary), Publications of DuPage County Historical Society, E. T. George, 1926.
History of Camp Seager, Edward Himmel, 1958.
How Mission Bands Began and Grew in the Evangelical Church, Mrs. E. C. Basom, (n.d.).
Illinois Conference, The Evangelical Church—Centennial, 1844-1944.
Jubilee Church Book of First Evangelical Church, 1919.
Naperville Centennial, 1831-1931.
Pamphlet of the Golden Wedding Celebration of A. A. Smith and His Wife, 1833.
Program of Dedication of Church School Building, First Evangelical Church, 1925.
Souvenir of the Naperville Home Coming, 1917.
Story of a Sunday School, Beulah Tillotson Dwinell, 1924.

UNPUBLISHED MANUSCRIPTS

- (Often containing quotations from "Der Christliche Botschafter" and "The Evangelical Messenger").
- Alspaugh, Hannah Ditzler, *History of the Church of the Evangelical Association of Naperville*, 1918.
- Buck, Mary S., *Reminiscences*, (written for centennial of Evangelical Churches in Naperville), 1937.
- Finkbeiner, Bertha, *Church Pageant* (also written for above centennial), 1937.
- Goetz, Mrs. O. A., *Historical Record for Centennial—Harvest Home Celebration at Grace Evangelical Church* in 1937.
- Hildreth, Fanny Smith, *Red Plush Album—A Family Chronicle* (written in 1943, including excerpts from many journals, diaries, and letters of various members of the Smith family).
- Hoesch, Lydia, *History of First Evangelical Church* (written as a History Seminar paper under Dr. C. J. Attig, 1934).
- Huelster, William, Excerpts from his diary compiled by Ada Huelster Sickels.

RECORDS

- Various and Sundry — Off and On from 1868 down to now — both English and German.
- Class Records
- Church Bulletins, 1933-1960
- Minutes of Annual Congregational Meetings, 1961-1962
- Pastoral Reports
- Records of Congregational Meetings
- Records of Quarterly and Annual Conferences
- Sunday School Record Books
- Trustee Record Books

(Read and translated from the German, when necessary, by Ruth Gamertsfelder, assisted by Gustav Dietz, Elizabeth Wahl, and Olive Kluckholm. Ruth has distinguished herself as an indefatigable researcher, spending uncountable hours with records and in vaults—far beyond the call of duty!)

HELPERS

Barrett, Helen Gamertsfelder	Lehman, Joyce
Bender, Brian	Lueben, Helen
Broeker, Mrs. Carl	Manshardt, Mr. and Mrs. John
Dietz, Gustav	Muehl, Mr. and Mrs. Willard
Domm, Mrs. E. E.	Pope, Mrs. Philip
Eggstein, Mrs. Ethel	Rall, Mr. and Mrs. E. E.
Eller, Paul H.	Rinehart, Freda
Finkbeiner, Mr. and Mrs. Thomas	Schloerb, Mr. and Mrs. Lester
George, E. F.	Schutte, John
Hallwaechs, Mrs.	Shisler, Mr. and Mrs. Floyd
Heinmiller, W. H.	Spiegler, Milton
Hoesch, Vernon	Spreng, Ethel
Koerner, Elmer	Stoos, Mr. and Mrs. Joseph
Klingbeil, William	Thornton, Vic
Krug, Mrs. Jessie	Wahl, Mrs. Elizabeth
Lane, Betty Schloerb	Zimmermann, Paul

EVENTS IN CELEBRATION OF THE 125th ANNIVERSARY OF THE CHURCH'S FOUNDING

- January 7* — Proclamation of the Celebration
- February 4* — Anniversary Mission Festival
The Reverend Lowell Gess, B.D., M.D., Medical
Missionary to Sierra Leone, Mission Preacher
- February 25* — 50th Anniversary of The Dedication of the
Sanctuary
- March 11* — Anniversary visit of the congregation's bishop
The Reverend H. R. Heininger, Ph.D., D.D., LL.D.,
Bishop of the Northwestern Area of The Evangelical
United Brethren Church, Preacher
- April 29* — Anniversary Confirmation Service — Class of 1962
- May 19* — Anniversary Banquet
Student Union Building of North Central College
Music by the Centralaires of Indiana Central College
- October 3* — Presentation Banquet for First Church History
"A Time for Remembrance,"
by Miss Elizabeth Wiley and
Mrs. Mildred Eigenbrodt
- October 7* — Anniversary Celebration Finale
Exhibit of historical artifacts
Open House of our renovated church building

125th Anniversary Committee

Obed Albrecht, Chairman, Mrs. Robert Schroeder, Secretary, Mrs. Hettie Domm, Mrs. Mildred Eigenbrodt, Harold Erffmeyer, Mrs. J. R. Howe, Miss Dorothea Kimmel, Mrs. Elmer Koerner, Russell Lovingier, Harold Riebel, August Ritzert, A. J. Senty, Jarvis Spreng, Marvin Thompson, Miss Elizabeth Wiley, Paul Washburn, Paul Zimmermann.

APPENDICES

NAPERVILLE CHURCH AS HOST TO ANNUAL CONFERENCE

(Prepared by Professor E. F. George)

1847	3rd Annual Session	Bishop Seybert, Chairman
1849	5th Annual Session	Bishop Seybert, Chairman
1852	8th Annual Session	Bishop Seybert, Chairman
1864	20th Annual Session	Bishop J. J. Esher, Chairman
1867	23rd Annual Session	Bishop Long, Chairman
1876	32nd Annual Session	Bishop J. J. Esher, Chairman
1880	36th Annual Session	Bishop J. J. Esher, Chairman
1885	41st Annual Session	Bishop T. Bowman, Chairman
1894	50th Annual Session	Bishop Wm. Horn, Chairman
1901	57th Annual Session	Bishop S. C. Breyfogel, Chairman
1915	71st Annual Session	Bishop Thomas Bowman, Chairman
1920	76th Annual Session	Bishop S. C. Breyfogel, Chairman
1927	83rd Annual Session ...	Bishop S. C. Breyfogel and Bishop Maze
	Merger of the Illinois Evangelical Association and the United Evangelical Annual Conferences. Merger service in Pfeiffer Hall.	
1933	89th Annual Session	
	.....	Bishop L. H. Seager, Grace and First Churches
1944	100th Annual Session Centennial	
	.....	Bishop G. E. Epp, Grace and First Churches
1953	109th Annual Session	
	.....	Bishop E. W. Praetorius, Grace and First Churches
	Merger of the Evangelical and the United Brethren Annual Conferences forming the Illinois Conference of the Evangelical United Brethren Church.	
1957	113th Annual Session	
	.....	Bishop Reuben Miller, Grace and First Churches
1959	115th Annual Session	
	.....	Bishop H. R. Heininger, Grace and First Churches
1960	116th Annual Session	
	.....	Bishop R. Miller, Chairman, Grace and First Churches
1962	118th Annual Session	Bishop H. R. Heininger, Pfeiffer Hall
	In addition three sessions of the General Conference have been held here in Naperville.	
1859	12th General Conference — the first General Conference held in the West. The last General Conference attended by Bishop Seybert. From this meeting he started, by wagon, on his long journey eastward ending with his death Jan. 4, 1860.	
1871	15th General Conference. At this conference the question of merger with the Methodists was brought up and voted on. However, the vote, a majority of one, was thrown out as inconclusive by Bishop J. J. Esher.	
1942	33rd General Conference. This conference voted for the merger of Evangelical and United Brethren Churches.	

PASTORAL MINISTRY OF FIRST CHURCH
Zion Evangelical Church

1837	Jacob Boas	1867-69	S. A. Tobias
1838-39	M. Hauert	1869-71	M. Stamm
1839-40	L. Einsel	1871-73	J. C. Kiest
	J. Lutz	1873-74	S. Dickover
1840-41	Frank Hoffert	1874-76	J. Kuechel
	Daniel Kern	1876-79	H. Rohland
1841-42	A. Stroh	1879-82	W. P. Walker
	C. Lintner	1882-84	J. G. Kleinknecht
1842-43	G. A. Blank	1884-87	V. Forkel
1943-44	C. Copp	1887-88	C. A. Paeth
1844-45	G. A. Blank	1888-90	L. B. Tobias
1845-46	C. Lintner	1890-91	W. Schmus, P. E.
1846-47	C. Copp	1891-92	H. Hintze
	S. Dickover	1892-93	J. Meck
1847-48	C. Augenstein	1893-96	W. C. Frey
	G. Messner	1896-98	J. B. Elfrink
1848-49	C. Hall	1898-1900	V. Vaubel
	H. Welte	1900-04	F. F. Jordan
	R. Ragatz	1904-07	W. F. Klingbeil
1849-50	S. A. Tobias	1907-10	G. M. Hallwachs
	C. A. Schnacke		

Naperville College Chapel

1850-51	B. Appler	1870	C. S. Condo
	M. Hauert	1871-73	C. Schmucker
1851-53	J. Riegel	1873-76	W. W. Shuler
	G. Franzen	1876-79	W. H. Bucks
	J. Trombaur	1879-80	H. Messner
1853-54	A. G. Blank	1880-82	W. H. Bucks
	C. C. Pfeil	1882-84	S. C. Schmucker
1854-56	J. P. Kremer	1884-85	E. L. Kiplinger
	J. Gibeis	1885-87	T. W. Woodside
1856-58	W. Strasberger	1887-90	S. F. Entorf
	H. Hintze	1890-93	H. A. Kramer
1858-60	S. Dickover	1893-94	W. H. Messerschmidt
	J. G. Kleinknecht	1894-98	H. A. Kramer
1860-62	J. Schneider	1898-99	H. J. Bittner
	M. Stamm	1899-01	W. A. Schutte
1862-63	C. Augenstein	1901-05	W. B. Rilling
1863-65	J. Himmel	1905-10	G. A. Manshardt
1865-67	W. Goessle		

First Evangelical Church

1910-14	W. A. Schutte
1914-16	F. F. Jordan
1916-21	A. J. Boelter
1921-28	R. W. Schloerb
1928-35	Wm. E. Grote
1935-52	Dewey R. Eder
1952	Paul A. Washburn

MINISTERIAL CANDIDATES

RECOMMENDED BY FIRST CHURCH (ZION AND COLLEGE CHAPEL) TO THE ILLINOIS ANNUAL CONFERENCE FOR A LICENSE TO PREACH

The following list has been verified, as far as possible, by reference to the local Quarterly Conference Records, membership rolls, Illinois Conference Journals and to Schwab and Thoren's "History of the Illinois Conference". Notable gaps are due to inability to find source material. Note especially the period before 1870. Many college students have answered the disciplinary questions at our Quarterly Conference meetings. Many of these did not actually belong to our church or conference, and the results of the examination were sent to their home pastor or to their Annual Conference.

1869	Neitz, Wilhelm		Hoffman, Samuel
1871	Hansing, Friedrich		Landwehr, F.
	Knoble, G. C.		Nicolai, G. W.
	Stockhowe, Charles		Pflueger, R.
	Trapp, William		Pieper, H.
	Umbach, Simon L.	1887	Mertz, A.
1872	Einsle, E. D.		Neitz, F. C.
	Caton, W.	1888	Fidder, G.
	Dryer, C.		Reutlinger,
1874	Staffeldt, C.		Unangst, Chas.
1875	Klipphart, G. G.	1889	Boetlinger, J. M.
	Miller, S. H.		Droeger, J. M.
	Vossler, Jacob		Gasser, F.
1876	Spaeth, Philip		Scher . . . , F. S.
	Stoebler, Christian		Siewert, George
1877	Arlen, Henry		Tesch, H.
	Bunte, August	1890	Schluter, H. C.
	Kletzing, H. F.		Schutte, W. A.
	Koch, H.	1891	Daran, John
	Kordes, H.		Finkbeiner, Samuel
	Luehring, W.		Jegi, G. F.
	Murdock, J.		Kreisel, J. J.
	Wing, L. M.		Raney, Elton
1878	Grumbine, Henry		Reichert, Friedrich
	Haeffle, A.		Rilling, James
	Neuman, C. (or Nauman)		Tayama, H. T.
	Paeth, C. A.	1893	Boelter, August
	Spaeth, G.		Finkbeiner, Thomas
1880	Reinhart, J. F.		Moehl, S. W.
	Spins, S. F.		Schumacher, F. P.
	Ziegler, J. F.	1894	Harbes, G. J.
1881	Kraushaar, Friedrich	1895	Osterland, H. J.
	Paul, Washington		Umbreit, S. J.
1886	Bunte, John	1896	Killian, W. C.
	Daescher, F.	1897	Miller, Ezra (not ordained)
	Forkel, William		Orth, L. L.
	Fuehrer, C.		Zahl, Arthur
	Hoffman, Julius	1898	Osterland, J. W.

MINISTERIAL CANDIDATES

	Stoll, R. C.	1907	Straub, Harry E.
1899	Mithfissle, Newton		Reux, A.
	Umbach, M.	1908	Goehring, Levi
1900	Behner, F. G. (NWC ?)		Schrammel, Henry
	Donde, Ferdinand	1909	Glaser, E. L.
	Kelhoefer, Ernest		Loose, R. V.
	Meyer, S. E.		Werner, Ed
	Ranck, Clarence E.	1910	Hagemeier, A. G.
1901	Beese, S.		Herman, Mentor
	Brockmiller, John	1912	Gackler, C. F.
	Byas, Arthur		Schwab, Ralph K.
	Dagenkolb, G. D.	1917	Buckrop, R. N.
	Domm, J. S.		Ramus, H. S.
1901	Hallwachs, W. C.	1918	Frankhauser, C. R.
	Haman, J. W.	1920	Stauffer, W. A.
	Linge, Bro.		Stroebe, F. O.
	Pentecoff, Oscar	1921	Schwab, Paul
	Schulke, W.	1922	Laubenstein, Webster
1902	Courier, G. F.		Martin, Daniel
	Flora, Elmer S.		Noerenberg, Hugo
	Kletzing, H. F.		Rickert, C. Hobert
	Powell, H. Creighton		Stopfer, Lewis
	Richter, William	1923	Marti, Truman
	Sorg, C. L.		Young, Edward
	Spaar, J. H.	1924	Giese, Paul
	Staffeld, D.		Weinert, Lawrence J.
1903	Bohner, F. G.	1927	Neuman, Harvey
1904	Kesselring, Max	1928	Rickert, Marvin
	Meyer, F. B.	1931	Schaefer, John F.
	Ott, E.	1933	Wagner, Gerald
	Reep, S. N.	1940	Weishaar, Martin
	Schaeffer, H. B.	1941	Shaffer, John
	Stauffer, J. W.	1947	Eigenbrodt, John
1905	Feucht, J. G.		Galow, Clyde
	Kaiser, E. E.	1949	Cook, Herman
	Oldt, W. B.		Schendel, Harold
	Plapp, E. E.	1950	Reinhart, Bruce
	Rife, E. E.		Riebel, John
	Schneider, J. F. D.	1952	Attig, Charles
	Schuster, W. H.		Bruns, Robert
1906	Bergsthaler, Herbert		Stehr, Truman
	Frank, Chester	1953	Snider, Theodore
	Mayer, Paul S.	1955	Rockwood, Theodore

FIRST CHURCH MISSIONARIES

I. Missionaries who were originally members of First Church, or who in their college and seminary days have been a part of our congregation prior to entering missionary service under our denominational Board of Missions:

Missionary	Area of Service	Year Commissioned
Barrett, Helen Gamertsfelder	Japan	1950
Bauernfeind, Susan	Japan	1900
Bruns, Robert	Japan	1952
Bruns, Mrs. Robert	Japan	1952
Butzbach, Mrs. Laura Minch	China	1906
Galow, Clyde	Africa	1954
Hoffmann, Harold	China-Philippines	1946
Kilhoefer, Ernest	China	1904
Ranck, Mrs. Anna Kammerer	Japan-China	1900
Ranck, Clarence B.	China	1904
Ranck, Elmira	Japan	1905
Reinhart, Chester	Africa	1948
Umbreit, S. J.	Japan	1905
Senn, William	Chile	1960
Senn, Mrs. William	Chile	1960

II. Persons who have gone from First Church to serve in areas of the Christian world mission with other than appointment by the Evangelical United Brethren Church:

Eder, Dewey	Lebanon	1952
Eder, Mrs. Dewey	Lebanon	1952
Gamertsfelder, Mary	Africa	1906
Gocker, Marie	Africa	1912
Iwan, Clara	South America	?
Stauffacher, J. W.	Africa	1904
Tholin, Linne	Thailand	1962
Tholin, Mrs. Linne	Thailand	1962
Tayama, Henry	Japan	1895
Woodside, T. W.	Africa	1888
Woodside, Mrs. T. W.	Africa	1888

BOOK OF REMEMBRANCE

BOOK OF REMEMBRANCE — May 31, 1953
 by Miss Wilma Schell
 in memory of her mother, Mrs. Maude Schell

REPOSITORY — September 20, 1953
 by their children
 in memory of Mr. and Mrs. John A. Arends

CHANCEL — March 18, 1951

(Altar, Sacred Desks, Symbols, Lights and Colors)
by his nephew and niece, Mr. and Mrs. S. J. Lang
in memory of the Reverend Edward E. Domm

WICKS MEMORIAL ORGAN — January 4, 1953

in memory of George and Emma Wicks

PULPIT BIBLE — August 29, 1954

by his wife, Mrs. Edith Nonnamaker
and his daughter, Mrs. H. S. Van Kannel
in memory of the Reverend M. E. Nonnamaker

CHIMES IN THE ORGAN — April 13, 1958

in memory of

The Reverend William Albrecht

Mrs. May Goldspohn

Mrs. Anna Haas

Mrs. Sarah Jordan

Mrs. Esther Kimmel

Mr. Fred Lueben

Mr. and Mrs. Louis Oswald

Mr. Philip Pope

Mr. and Mrs. William Ritzert

The Reverend John C. Schaefer

Mr. Richard Schloerb

Mr. and Mrs. R. E. Travis

in honor of

Mr. and Mrs. Guy Oliver

PIANO IN THE CHANCEL — December 25, 1958

by Mr. and Mrs. Marvin Thompson
in memory of Mrs. Edith Mabel Powell and

Mrs. Clara Louise Thompson

FESTIVAL FRONTAL — December 25, 1958

by his family and friends
in memory of Harold John Eigenbrodt, Ph.D.

PAGE IN BOOK — 1959

by members of the Sigma Zeta Class and Immanuel Bible Class
in memory of William W. Spiegler

THE BRONZE BOARD — 1962

in front of church bearing the name First Evangelical United
Brethren Church by Mr. and Mrs. Anton J. Senty
in memory of their parents, Mr. and Mrs. Jesse Korf and
Mr. and Mrs. C. W. Senty

THE WOODEN PRIE DIEU — 1962

by Mrs. H. S. Van Kannel
in memory of her mother, Mrs. M. E. Nonnamaker

THE CHOIR PEWS

by Mr. and Mrs. Carl Broeker

THE NEW ENTRANCE STEPS

in memory of Misses Ella and Nettie Dirr

MEMORIAL

to be given in memory of Miss Ruth Klingbeil

PATRONS

The following persons and families made special contributions to underwrite the publication of this history:

Mr. and Mrs. Clem F. Albrecht	Mr. and Mrs. Elmer Koerner
Mr. and Mrs. Obed W. Albrecht	Mr. and Mrs. Joyce N. Lehman
The William Albrecht Family	The Jack Lyden Family
Dr. and Mrs. John R. Bouldin	The Richard I. Manning Family
Mr. and Mrs. Clyde A. Boysen	Mr. and Mrs. John E. Manshardt
Mr. and Mrs. Willard W. Broeker	The Gilbert Meyer Family
The Daniel K. Butler Family	Mr. and Mrs. George H. Moss
Mr. and Mrs. Donald Cowan	and Family
Mr. and Mrs. John O. Dahlberg	Mr. and Mrs. August Ritzert
Dr. and Mrs. Edwin Eigenbrodt	Mrs. Martha A. Schaefer
Dr. H. J. Eigenbrodt	Mrs. Lena Schall and Walter
Dr. and Mrs. Frank F. Enck	The Arlo Schilling Family
Dr. and Mrs. C. E. Erffmeyer	The George Schindel Family
Mr. and Mrs. Harold Erffmeyer	Mr. and Mrs. Lester Schloerb
Miss Ruth Gamertsfelder	The A. J. Senty Family
Professor and Mrs. E. F. George	The Arlyn D. Shiffler Family
Mr. and Mrs. Fred R. George	Mr. and Mrs. Floyd A. Shisler
Miss Pearl Goodge	Mr. and Mrs. Frank Shultz
Dr. and Mrs. Wilber C. Harr	Harvey and Ruth Siemsen
The Marvin Hartwig Family	The Milton Spiegler Family
Dr. and Mrs. Harold W. Henning	The Reverend and Mrs. W. A. Stauffer
Vernon S. Hoesch Family	Mrs. Irvin D. Stehr and Sons
Mrs. Irene Hofert and Wilma	Mr. and Mrs. R. G. Stibbe
The Dan H. Hoffman Family	The Marvin Thompson Family
The A. B. Hooton Family	The Frederick Toenniges Family
Mr. and Mrs. Hope H. Horman	Paul M. Uebele Family
The John Hornback Family	Mrs. Elizabeth Wahl
Dr. and Mrs. J. Ruskin Howe	The Paul Washburn Family
The Adam Keller Family	The Paul F. Zimmermann Family

"EPILOGUE"

We have been "third personish" as long as we can. The last sheet has been handed to the typist. We know what yet must be done in way of proof-reading, revision, and assembly. But the digging into old volumes, old letters, old diaries, old records, the searching for pictures (and then for someone to identify the people), the endless telephoning, the collecting of anecdotes and incidents to be found only in the memory of members, and the checking and re-checking are done.

This has been a labor of love. Someone who read the manuscript said, "Didn't you ever have any difficulties in the church which need to be brought to light?" One of the committee answered, "They shouldn't have chosen two such incurable optimists to write the history if that side was to be emphasized!"

Oh, we know there have been times when individuals, or committees, or segments of the congregation have not been in complete accord. The church is made up of human beings, after all. But from the long overview of the church, we know that love and warmth and oneness mark the heartbeats of the group. We as a congregation have worked together on a multitude of projects. We have rejoiced together as our children were at the altar for baptism, for confirmation, for marriage vows. We have mourned together at the loss of loved ones. We have taken Holy Communion together. We have worshipped together. This is our history.

We are aware of the "humanness" of the writers and searchers. We have interpreted the place of First Church in the community, in the general church, and in the world, through eyes of appreciation for its life and history. Thank you all for giving us a bigger job than we ever dreamed it could be, but one which has enriched our lives, even as we hope it may enrich yours.

Betty, Mildred, Ruth, and Jim





UNIVERSITY OF ILLINOIS-URBANA

285.7W64T

C001

A TIME FOR REMEMBRANCE NAPERVILLE, IL



3 0112 025277630